

PROFANE EXISTENCE

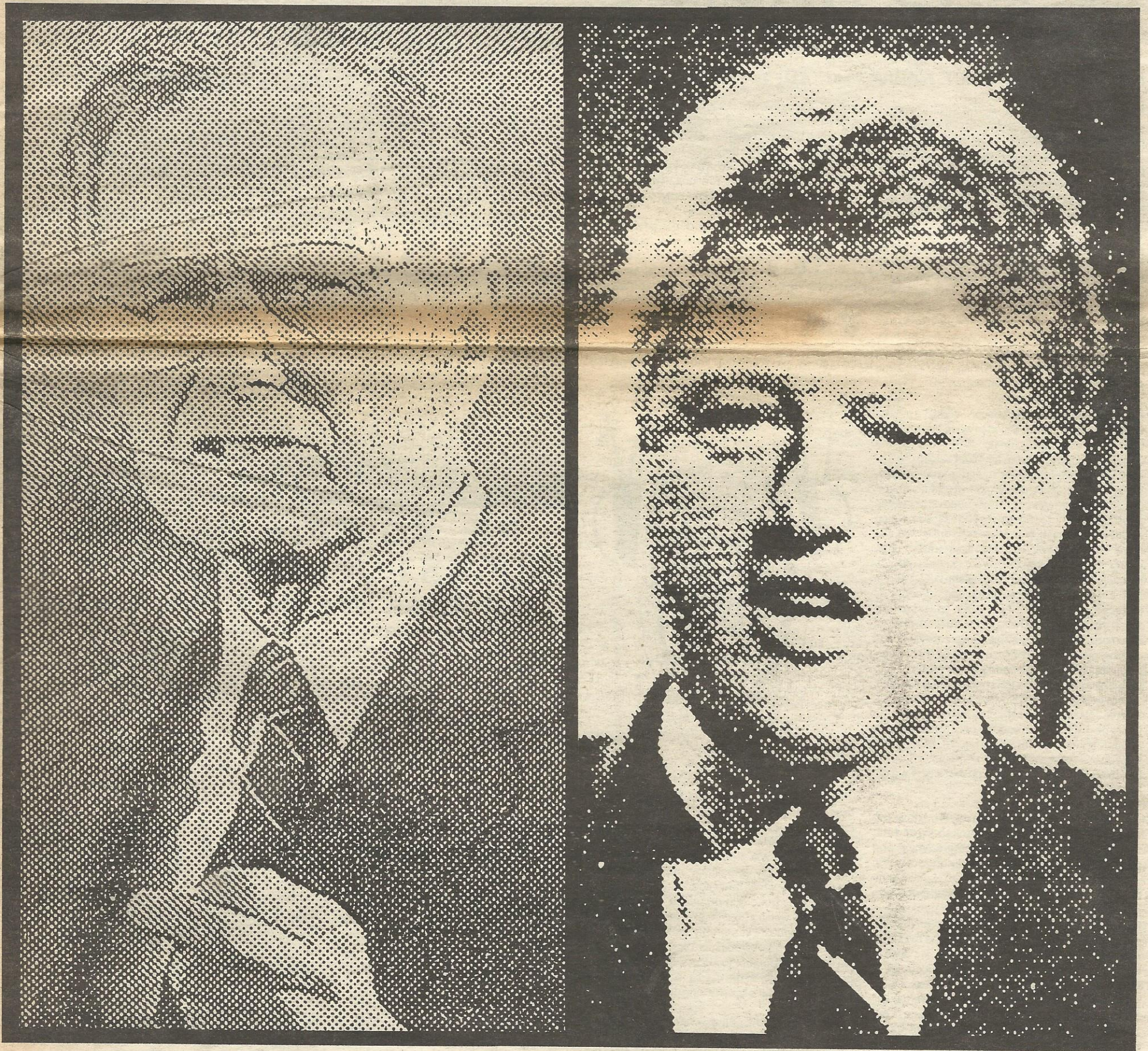
ISSUE
NUMBER 16

"ALL THE NEWS THOSE SHITS WON'T PRINT"

SEPTEMBER
OCTOBER 1992

FREE IN THE TWIN CITIES AREA • \$1 IN SHOPS • \$2 BY FIRST CLASS MAIL

SAME SHIT



DIFFERENT PILE

ABSOLUTELY NOTHING ON THE ELECTION INSIDE

PROFANE EXISTENCE

P.O. BOX 8722 • MINNEAPOLIS, MN 55408 • U.S.A.
612-377-5269 • FAX 612-377-3866

NEFARIOUS LIST OF NE'ER-DO-WELL'S

EDIT•ERROR•IST GROUP:

Ms. Abinni • Crito (in ausencia) • Dr. Poopstain MD • joel

PE COLLECTIVE CO-ERROR-ISTS:

Troll • tod • K@rlos • Claire • Kalamity Kate
• Pipsqueak • Pebbles

OTHER ACCOMPLICES

Felix • Andrew Dove • Y@hoo • Sister Immaculate
Conception • Paul O'Bannion • Caitlin • Donovan •
Gef • Emmanuel Madan • Amitava Kumar • others
listed throughout

Q: AND RADIO? A: AND RADIO.

PROFANE EXISTENCE RADIO: FUCKED! (TEMPORARILY?)

Much to all of our surprise, the PE RADIO show got cancelled on WMMR about a week after the last issue came out.

The station's program directors made (what felt like) a lot of excuses to me about the cancellation, but I feel that a lot of it boils down to them not liking our radical approach to radio broadcasting and all the ideas that came along with the music we aired. I think a part of that is that those ideas are about the utter destruction not only of all oppression, but of music as business, as a money making enterprise, as ego-pumping entertainment and as icon above audience, as well as all that allows (or perpetuates) people in positions of privilege to remain there unquestioned. So, to a lot of people, the music and/or ideas may sound like "preaching we can do without," but we strongly disagree, obviously, and that's why we continued with in-your-face musical propaganda.

I guess I started to question WMMR's politics when they invited Tom David (a white supremacist who has been trying to do organizing on the university campus) on the air. That said to me that they were more interested in stirring up a controversy to gain listenership than to truthfully inform people about what is going on around us or to even pool together interest to maybe do something about it or to even give us a sense that we can have more control over our lives (rather than giving us something like, "Well, another person was killed today, no need to question why, this shit just happens"...). Objectivity and freedom of speech come into line in regards to issues like these too, and that just pissed me off more and got me more worked up. The news reporting and opinion pieces we did never followed a commercial format. Maybe someone had a problem with that, or maybe we were too serious, too emotional, or maybe even too PC!! Maybe talking about the truth of and the extent of human misery around the globe doesn't sell well enough or isn't entertaining enough to hold a listener's attention. BOO HOO. That doesn't make it go away or mean it shouldn't be talked about openly. At least that's how we felt about news reporting.

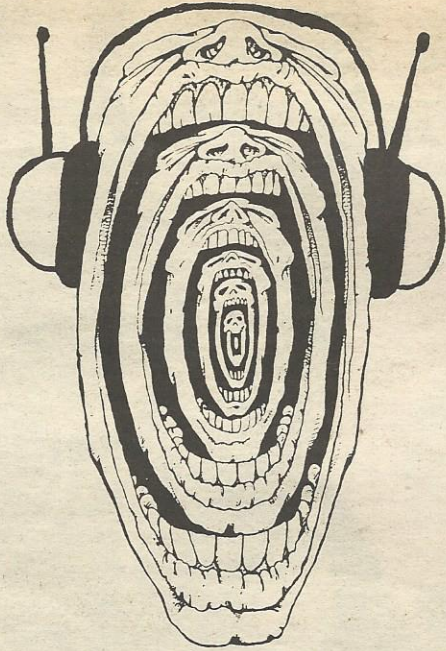
Variety. One of the excuses they gave me was that they already had one punk show, and that they wanted to limit specialty programming and push program diversity toward one sound of music — the new alternative music trend. I don't think they understood how much diversity there is in punk/revolutionary music itself. The punk shows have always been the first to get cut from WMMR's programming (but then punk to some is the Dead Milkmen), so I guess I expected this. It's always been difficult for radical music and talk shows to get on the air. Also, a lot of times all punk music gets lumped into one big sum and someone will decide that, "Oh, it all sounds the same," but anyone can say that about any kind of music they're not directly involved in. I still say that about opera and country; I used to say it about blues.....but what do I know other than opera and country just aint my cup-o-tea? (Er, well actually there's lots to be said about country.....racism, sexism!!!!...but anyway).

I feel like now it's more important than ever to establish equal air time for our ideas, our news presentations, and lo and behold.....music too!!! Especially when radio stations who call them-

selves alternative are not alternative to the music establishment at large. Perhaps WMMR sees that the punk rock and radical ideas we present are very serious and that they aren't so easily bought and sold. I don't know. What I do know is that thus far I refuse to accept the reasons I've been given for the show's demise and can only, for the most part, speculate on why for now.

WMMR has never pretended to be a community oriented radio station or have any stakes in the community. Perhaps we'll never be able to see eye to eye or meet each others needs, and if the case may be that we can't resolve our shit we'll try to find a place elsewhere to broadcast what you won't read in the New York Times or find in Musicland.

It always did suck not being accessible to the community we're a part of and that wants access to the show, but hopefully that will change.



Until then I will continue to hold that radio broadcasting is important for us to start tapping into. The biggest controlling factor for all of us our whole lives has been the media—TV, newspapers, radio—which all propagate white supremacy, male supremacy, classism, imperialism, and homophobia, which are all also reflected in the music that is put out in regulated culture. We've also been a victim at one time or another of the way the media upholds its stereotypes of all peoples—especially those of political dissension. So far we've only been able to successfully tap into the publishing sector of the media. Granted, it's safer and easier, but let's keep talking about radicalizing radio.

I want to thank all those who have supported this project and who have written or shown interest, to all who helped put the show together, to the record labels whose releases got good, little or no airplay (due to cancellation—they will get put to use yet!), also thanks to all those who continue to support PE/radical radio. Tapes of the past year's shows are still available if you want a recording, want to communicate or have ideas about broadcasting. Cheers.

— Kalamity Kate

PROFANE EXISTENCE is the bi-monthly magazine of the Profane Existence Collective in South Minneapolis. We publish each issue with the intent to spread anarchist ideals and create a new society based on self-determination and free association. We are counter culture and we reject the repressive institutions and traditions which keep us locked in our daily routine. We intend to destroy these foundations which keep the rulers in power and the rest of us powerless and alienated. We are not alone in this struggle; in fact the situation's quite the opposite and we look forward to the day when we no longer feel the master's whip in exchange for toil — a day we will all see in our lifetimes if we try!

WHAT WE DO: Besides publishing *Profane Existence* we also are involved in a number of other projects, all working in a collective manner under the same name, each benefiting one another. We run our own record label producing music by anarchist and counter-cultural bands, a mailorder and wholesale distribution service to get ours and other projects out to the public through non-corporate means and a screen printing workshop. We do all the projects for information and entertainment's sake and as a means to vent our anger and frustration in a constructive way.

JOIN US: We are also involved with local struggles for self-determination and autonomy. It is important to see the global aspect of the struggle for freedom while taking part in creating alternative culture and means on a local level. We hope that others will find our activities an inspiration and join in the struggle.

SUBSCRIBE

NORTH AMERICA: Single copies are \$2 ppd / A six issue subscription is \$10.50 by First Class mailed in envelope / Airmail outside U.S. or \$9.00 by Third Class with no envelope (U.S. only).

SOUTH AMERICA: Single copies are \$2.50 ppd Airmail or \$2 surface / A six issue subscription is \$15 Airmail or \$12 Surface

ASIA: Single copies are \$3 ppd Airmail or \$2.50 surface / A six issue subscription is \$18 Airmail or \$15 surface

UNITED KINGDOM: Single copies are 90p ppd / A six issue subscription is £5 from Active Distribution / BM Active / London WC1N 3XX (Make M.O.'s payable to J. Elliot)

EUROPE: Single copies are available from Bruno Vandevyvere / P.O. Box 447/9000 Gent / Belgium. Consult the chart below for prices (please do not send coins!):

AUSTRALIA & NEW ZEALAND: Copies of P.E. are now available from Southern Black Cross Distribution c/o Andrew Dove / 3 Florence Place / Tweed Heads / 2485 N.S.W. / Australia. Current and back issues 15, 14, 13, 11/12, 9, 7 available. Send all payment in Australia \$ / M.O. payable to A. Dove. Consult the chart below for prices (p & p included):

	BF	U.S.	DM	Australia	NZ Surface	NZ Air
Single Copy	BF50	\$2.00	DM3	\$2.20	\$2.50	\$2.90
6 issue Subscr.	BF300	\$12.00	DM18	\$13.20	\$15	\$17.40

BULK QUANTITIES OF PROFANE EXISTENCE ARE AVAILABLE FROM ALL ADDRESSES.

EMMA OPEN!

After months of planning, meeting, haggling, building, stressing, and laughing, Emma Center is now open. The space, located across the street from Powderhorn Co-op, is small and at this point doesn't have much merchandise, but it still has a lot of cool books, magazines, pamphlets, t-shirts, patches, buttons and locally made jewelry and gifts, and there's already some cool things happening. For example, every Sunday from 3 to midnight is women's-only space, Tuesdays from 7:30 to 10 PM is queer-only space, AYF has weekly

meetings Sunday at noon, TCAF now meets there on the first and third Thursday of the month at 7:00, and more righteous activities are in the works. Come over and check out the stuff for sale, read or bullshit in our reading room with a cup of coffee or a Jolt, check out the great art by Karen Platt, or volunteer for a shift selling merchandise or building stuff. Emma is cool, Emma fights the system, but Emma can't do it without your support, so check it out and be anarchy!

3451 Bloomington Ave. South • 729 -5498
M-F 11-7 • SAT 10-7 • SUN 10-2:30

P.E. AD RATE INCREASE ROCKS PUBLISHING WORLD! N.Y. Times, Newsweek To Follow Suit

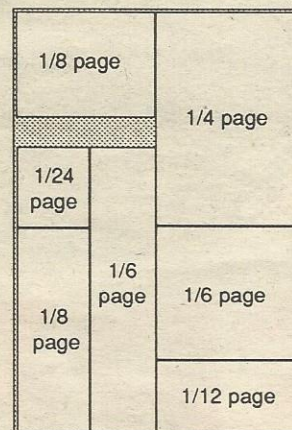
Yes, it's sad but true and also financially necessary. Up to now, advertising — our sole source of reliable income for the zine — has not paid for the cost of printing an issue of P.E. So, the zine working group got together and decided to up our ad rates approximately 25%. This was an undesirable move, but in the quest to make every working group within the Profane Existence collective financially self-sustaining, it was a move we had to make. We hope the rate

increase won't put the squeeze on folks too heavily and that small labels and distributors can still continue to advertise with us. If you have any problems or questions, please let us know. We hope people will continue to support P.E. so we can keep printing riotous rabble and anarchist agitation until that fine sunny day in the very near future when the state has crumbled and the market economy is but a black patch of smoke dissipating in the deep blue sky.

AD INFORMATION

DEADLINE: September 25 • ISSUE OUT: October 10

AD SIZES & NEW RATES:



• 1/4 page (7 1/2" x 5" down or 5" x 7 1/2" down) is \$62.50

• 1/6 page (2 1/2" x 10" down or 5" x 5") is \$42

• 1/8 page (2 1/2" x 7 1/2" down or 5" x 3 3/4" down) is \$31.50

• 1/12 page (5" x 2 1/2" down or 2 1/2" x 5" down) is \$21

• 1/24 page (2 1/2" x 2 1/2") is \$10

1" = 26mm

PAYMENT MUST ACCOMPANY ALL ADS

2 PROFANE EXISTENCE #16

Northern Community Power
Democratize utilities! Resist Corporate Dictatorship!

Slagging Off THE MAUL OF AMERIKA

The world's biggest and most obnoxious shopping mall, The Mall of America, opens in the oh-so-happy suburb of Bloomington in mid-August in a blatant attempt to get yuppies to stay in the suburbs to shop instead of driving to Downtown Minneapolis and smelling up Nicollet Mall with the stench of overpriced cologne and cheap (Visa/Mastercard) plastic. While we would normally applaud any effort to drive yuppies out of Minneapolis, this \$50 million dollar monument to everything that is gilded and gross about capitalism and commodity fetishism is a bit too much for us to stomach.

Touted by the ad executives as "the ultimate shopping experience," the maul will feature a 1,000-room hotel, a 16-ride amusement park called Camp Snoopy and hundreds of crappy little shops selling useless garbage. In a proposal that surprised many but actually makes perfect sense in this culture, the planners wanted to attach a high school to the maul, but the plan got scrapped for financial reasons.

Expecting 40 million visitors a year, the idea behind the mall is simple: get tourists (or locals) to visit and once inside, they'll never have to leave the complex. However, just in case the thought of being cooped up in 2.5 million square feet of retail stores and junk food joints makes you a bit claustrophobic, the kind social engineers, er, architects have planted an artificial forest of trees, plants and fake creeks to provide the illusion that you're in Northern Minnesota; thank God you're really just two shops away from a Dairy Queen! And no mosquitoes!

So what's an anarchist to do? We're sure you can think of plenty of creative things to do at the Maul next time you find yourself in Bloomington (Dog forbid!) — and if you can't we've got a few ideas ourselves! — but probably the best antidote to the spectacle is the spectacle itself. Fifty million dollars is a huge financial gamble, and 40 million visitors a year would put the Maul at near-Disneyland levels of tourism. There's a strong likelihood that the Maul will not get near that many visitors and will flop like a fish on a floorboard. If that happens, we plan to squat the place and move the anarchist community center there. In the meantime, do your part to slag off the Maul of Amerika, and shop at Emma Center instead!

SUZANNE GOODWIN

Suzanne Goodwin, a Native American womyn from White Earth, was a victim of a racist attack earlier this year. She was badly beaten by four white men outside a bowling alley/bar in Scott County, Minnesota. Police were called to the scene and let her assailants go free. She was then taken into custody where she was severely re-brutalized. Police said, "You little Indian bitch," as they repeatedly bashed Suzanne's head into a desk.

On May 11, Suzanne was convicted of felony assault against a "peace officer," disorderly conduct, and obstructing legal justice with force. The verdict was handed down by an all-white jury. The men who beat her and the police who rebrutalized her were never charged. The judge would not allow key testimony from a womyn jailer who helped Suzanne get medical attention after she had been beaten. The jailer was fired from her job six weeks before the verdict.

Suzanne and her friends and supporters organized a successful letter writing campaign, a rally at the attorney general's office that included civil disobedience, and packed the courtroom for the sentencing. As a result, the judge did not impose a jail sentence or fine, although she is on probation. Suzanne plans to organize a support group for womyn who have faced brutality and racism at the hands of the police. Many people are relieved that Suzanne does not have to face jail time and separation from her children, but the fact still remains that as in the brutalization of Rodney King by L.A. cops and the injustices that the police state inflicts on the people, the fucking cops and politicians — the real criminals — remain protected by the fascist system of government we continually resist.

MORONS INVADE

Anti-choice religious morons have targeted the Robbinsdale Clinic and have been showing up there every Saturday morning to harass wimmin coming to get abortions. Most days there are about 50-60 anti-choicers there, usually far outnumbering the pro-choice supporters who show up. There are "official" clinic defense people and one Robbinsdale cop who are there every Saturday. They make sure the cars get through, but they don't do a very good job at stopping the anti's from harassing the wimmin, coming at them with gross ground meat "fetus" pictures and guilt-tripping literature. The Robbinsdale pig spends a lot of time talking about freedom of expression (never about a womyn's right to freedom from harassment) and can usually be found chatting with his buddies among the anti-choicers.

Since the pro-lifers haven't made any huge efforts to shut the clinic down entirely, their main strategy is to make the wimmin entering the clinic feel threatened and guilty enough not to have an abortion. Between cars, they amuse themselves by preaching to the pro-choicers about fornication, damnation, the devil, and other self-righteous crap.

It is extremely important that there be pro-choice people outside to show support to the wimmin entering the clinic and also to distract and annoy the Jesus-freaks. If you value the right to a guilt-free abortion, hate pro-lifers and like to get really blasphemous, join in the fun every Saturday at 7:00 a.m. at the Robbinsdale Clinic (3819 W. Broadway). Remember to bring pro-choice signs so you aren't mistaken for pro-life scum.

— Sister Immaculate Conception

EMMA - THE PLACE WITH THE SPACE

As an anarchist womyn, I'm really excited about the new wimmin's only space at Emma Center, Sundays 3pm-midnight. Wimmin need a safe place to gather throughout the 24 hours of rape culture. What's behind the threat of automatic weapons and a penis that may prevent autonomous space? Intimidation! To intimidate by definition (according to Webster's college edition) means: 1. To make timid; to make afraid; over awe. 2. To force or to deter with threats or violence: cow. The wimmin's only space offers us 9 hrs. per week in Patriarchy, U.S.A., free from intimidation.

So what happens in this space? Well, some activities may include: potlucks, coffee houses, workshops, disco, videos, guest speakers, and much more. This space is to educate ourselves. Herstory has been hidden and pacified through media oppression and our nation's brainwashing/education system. This space is to heal ourselves from daily thievery, rape, and attacks on our sexuality, our bodies, our minds — OUR LIVES! This space is to get to know each other. This space is for creativity and expression. This space is to shake our bootie. This space is to build strength to defend ourselves and kick patriarchy in the ass. — Gef

The Wedge (a consumer-owned co-op in Minneapolis) opened their new "bigger is better" store a few weeks ago. The Wedge calls themselves a "community co-op"! What a crock of shit!! Well, I guess it's true if you describe their community as the every-where-

on your bike and visit North Country Co-op or Powderhorn Co-op, real counterinstitutions that challenge the whole nature of the food industry, or if you haven't been to East Calhoun Co-op then check that out- it's not worker owned but they do have a history of challenging management.

The Wedge will take away business from the real struggling smaller community co-ops if we let

them and they will because they're in the business of competition, not "community" struggle, mind you. We can't allow this big business (co-op in disguise) to hurt the

real revolutionary co-op struggles in Minneapolis that need our support! — Ms. Abinni

A LITTLE TOXIC WASTE NEVER HURT NOBODY

On June 30 a Burlington Northern railroad car wailed off a bridge in the Duluth-Superior area of northern Minnesota and down into a river. The car contained at least a dozen but perhaps up to a hundred chemicals. No one knows for sure, not even the company shipping them. A huge cloud covered the cities and forced the evacuation of tens of thousands of people. The media, even the normally all right Minnesota Public Radio, blabbered on about how it was a benzene spill and how everything was going to be all right as soon as the stuff cleared. Thing is benzene was the only chemical they had instruments to detect. Who knows what was in those cars, what the effects are, and what the long-term effect will be on the local ecosystem. We all feel safe in the knowledge that government, business and the media are all working together for our safety and health!

PAGE 3 PUNX



This is how they treat punks who travel by airplane? Chris of Riot System is secured for takeoff by Resist member Tony for a flight out of Seattle. We're sure that Chris' sudden relegation to "Punk Class" accommodations had nothing to do with the mass consumption of 40 ounce containers of cheap rocket fuel. Thanks to Ty for the photo; he'll receive a P.E. 7" for his efforts. Send in your Page 3 Punk photo and prove to these guys that you're more foolish (or drunk) than they (need not be a punk to apply). P.S. to Miz Molly and Heather, Page 3 Punx in P.E. #14: send us your address or call! We (joel, actually) lost it and we owe you both Pissed 7's.

RAGING R.A.G.E.RS RUCK RIT RUP!

On July 7 in downtown Minneapolis anarchist wimmin and men took to the streets at a demo organized by R.A.G.E. for Choice to display anger about the Pennsylvania decision that upheld a 24 hour waiting period and husband consent for abortion. This decision sets a precedent for future decisions which may continue to make limits on a womyn's right to abortion, a right that we were supposedly given through Roe vs Wade. This racist decision makes it more difficult for poor wimmin and especially poor wimmin of color to have control over their bodies. But the court decision represents only the tip of the iceberg of misogyny in Amerikkka. The R.A.G.E. action focused on all wimmin's choices, the right to define rape, the right to love whoever and however we want, as well as the right to a guilt-free abortion. At 4:00 people gathered at Peavy Plaza where there was a wimmin's-only speak out on wimmin's experiences, such as pride in single motherhood, forced sterilization, the necessity of wimmin's-only space (Sundays from 3-12pm at Emma Center), the freedom to love however we choose, and wimmin and AIDS. From Peavy Plaza they took to Nicollet Mall and at some bridal shops there was a street theatre called "The Bride's Revenge" in which a mock wedding, that to some passer-bys

looked authentic, critiqued the misogyny of marriage. This piece featured famous anarchists of the Twin Cities who rejected the temptations of Hollywood to foster revolution in the real world. The demo also included a sing-a-long in front of Sucks Fifth Avenue, a theatre piece addressing parental consent for abortions, a reproductive rights rant in front of the new federal building, a theatre piece in front of Solid Gold (a male-owned club that makes its money off wimmin's bodies, a place where cops can get in free), and a wire hanger cross hanging party in front of St. Olaf's Catholic Church. They returned to Peavy Plaza safely. No one was arrested. Cops followed the protesters throughout the demo and became more numerous towards the end, but the demonstration managed to divert them because of all the construction and their shrewd use of one way roads. R.A.G.E. is involved in an organized effort to confront fake abortion clinics. If you're interested in more info about R.A.G.E., meeting times and place, write to R.A.G.E. for Choice / p.o. box 80753 / Mpls., Mn 55408 or check out the Emma Center Calendar, 3451 Bloomington Ave. S, right across the street from worker-owned and run Powderhorn Co-op!

— Ms. Abinni



EN -R.A.G.E.D WIMMIN CHASE DOWN THE PATRIARCHY
Photo: Amitava Kumar



LOCAL INSURRECTION 3

L.A.: BURNING ALL ILLUSIONS

DEPORT THE I.N.S.

As of May 12, six hundred and nine people had already been deported and a much larger number were in the custody of the Immigration and Naturalization Service (INS) in the wake of the L.A. rebellion. More recent reports place the number of immigrants deported so far at approximately 2000. Of the 1000 fed troops initially sent to L.A., about 400 were INS pigs. In some cases INS cultural fascists were riding along with LAPD pigs. The LAPD illegally turned at least 300 people directly over to the INS.

Many folks were picked up for curfew violations. The curfew, like those in San Francisco and Berkeley, was both confusing and racist. Mayor Bradley said that the curfew did not apply to those people with "legitimate business." This apparently does not include Latin folks. Even during non-curfew hours, Latinos were, *and still are*, being routinely stopped for no reason other than their skin color and detained if they do not have the correct papers.

The 609 initially deported were most likely coerced into signing voluntary deportation papers which many of them may not have understood completely. Many of those still in custody have no permanent accommodations and are being shuttled every night at about 11:00 from holding areas, such as the basement of the Federal Building to the San Pedro Detention Center, where they sleep on benches without blankets. The detainees have no access to bathing facilities and have at times been served moldy food with worms in it. Some detainees have suffered verbal and/or physical abuse.

The courts have decided that non-US citizens held by the police for looting or other crimes are not entitled to public defenders because they are not citizens of the US. Those arrested in L.A., as well as those arrested in the May 8 sweeps of the Mission in San Francisco, are in a dangerous situation because any conviction, even a misdemeanor, can make it nearly impossible to gain legal residency.

"We're not Crips anymore; we're CARIPS, that stands for California Revolutionary International Pistolslingers. We're trying to come together as one. If the Bloods want to come together with us, good, fine and dandy. It's a revolutionary thing now. We tired of being oppressed and hurt. We just want to do it."
- Li'l V, West Blvd. Crips



Photo: Garry Walker/The Source

DON'T TRUSS IT!

A common whine by many liberals and radicals alike about the L.A. rebellion goes something like this (to be read all whiny with your nose plugged): "Gee, I can understand their anger, but the violence and destruction is senseless. They're burning down their own neighborhoods. Now they'll have no place to shop." Editor James Bernard of hip hop magazine *The Source* went to South Central L.A. in the aftermath of the rebellion to see what truth there was to the stories put forth by the mainstream media, and as usual, mass media was full of shit.

Indiscriminately destroying their own com-

munities? That's not what Bernard saw. He writes, "Since this was a rebellion and not a riot, businesses were hit; homes, schools or churches were not hit. In this way, this was class warfare: get the property owners." Bernard observed that the buildings looted and burned were "surgical strikes," not blind destruction. He asked a woman who lives in a nearby housing project if the rebels weren't hurting themselves the most by destroying their own neighborhoods. The woman wryly replied, "Oh, we knew what businesses we wanted out of the neighborhood."

A few hoodlums destroying the neighbor-

hood, making all the residents suffer? Bernard interviews Crip leader Giant Killer, who notes the widespread participation in the rebellion: "It was Mexican people, it was Black people, people that was crippled. I seen old ladies picking up things and going in there and looting and all that. These are people

How the Bloods and Crips Propose to Fix L.A.

Soon after the rebellion, a coalition of L.A.'s gang leaders drafted an extraordinary document. With the help of attorneys, they outlined a plan to save their communities and their city. Here's a summary:

•L.A.'s Facelift:

The plan calls for gutting the city's abandoned buildings to allow for the construction of community centers, career counseling centers and recreation centers. The Bloods and the Crips also call for improved pavements, sidewalks, lighting, landscaping and sanitation.

•Education:

The coalition demands that the government funnel a total of \$700 million into L.A.'s school system. In addition to overhauling each building, the money will be used to purchase brand new textbooks, computers and other supplies. All teaching salaries "shall be no less than \$30,000 a year to give them an incentive to educate in our districts."

The curriculum of inner city schools will be "accelerated" to meet standards in "non-economically deprived areas." After-school tutoring will be available after school for all students and mandatory for all students "with sub-level grades." Any student whose "grades are up to par" will receive a scholarship to college. Special scholarship money will be earmarked for students excelling in math or science.

If schools in their neighborhoods get better, the Coalition will call to the end of court enforced bussing.

•Law Enforcement:

The Bloods and Crips demand that any police personnel be residents of the communities that they are assigned to patrol. Borrowing an idea from the Black Panthers, they recommended that former gang members should be hired as "patrol buddies."

After going through training, these buddies will monitor all police activity armed with video cameras to fight potential abuses.

•Economic Development:

The Coalition wants low interest loans available to minority entrepreneurs. In exchange for the loans, these owners will be required to hire 90% of their employees from within their community.

•Human Welfare:

The federal government shall provide the "deprived areas" with three new hospitals, forty clinics and enough dental hospitals to "be available within ten miles of each community. The services shall be free and supported by federal and state funds." All parks will receive a complete "face lift" and provided with "high visibility security 24 hours a day."

"We demand that welfare be completely removed from our community and these welfare programs be replaced by state work and product manufacturing plants that provide the city with certain supplies." Only invalids and the elderly will receive public assistance. "The state and federal governments shall commit to expand their institutions to provide work for these former welfare recipients."

IN RETURN,

the Bloods and Crips will:

1. "Request the drug lords of Los Angeles to take their monies and invest them in business and property in Los Angeles."
2. "Encourage these drug lords . . . to match the funds of the state government appropriations and build building-for-building."
3. "Match funds for an AIDS research and awareness center in South Central and Long Beach that will only hire minority researchers and physicians."

"Meet these demands and the targeting of police officers will stop!"

— from *The Source*

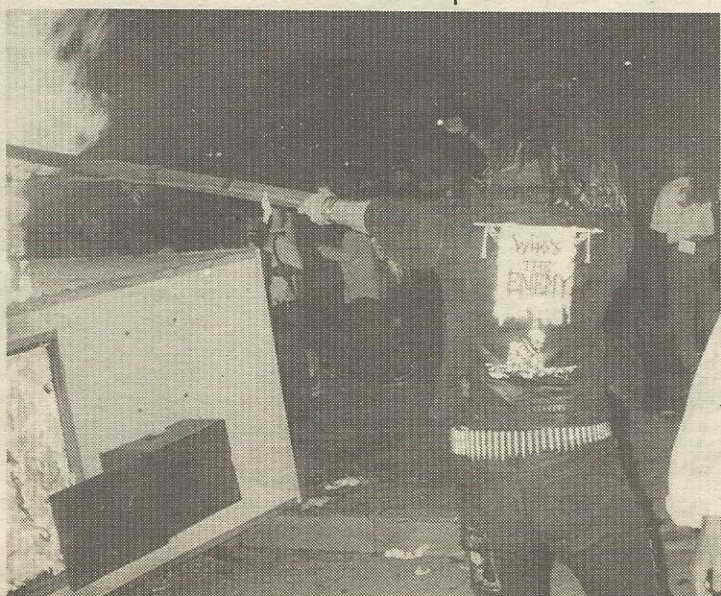
who we would normally look at as respectable citizens in our community but even they was going out there causing damage."

The principal targets were white and Korean-owned stores, Black-owned businesses that didn't hire Blacks from the community, etc. This has been the strongest concern of the white radical press: the racism of Blacks targeting Korean businesses. While it does seem that an infinitely better target than a Korean-owned grocery store would be City Hall or the financial district, check out Bernard's explanation: "The murder of LaTasha Harlins [a Black girl shot in the back of the head by

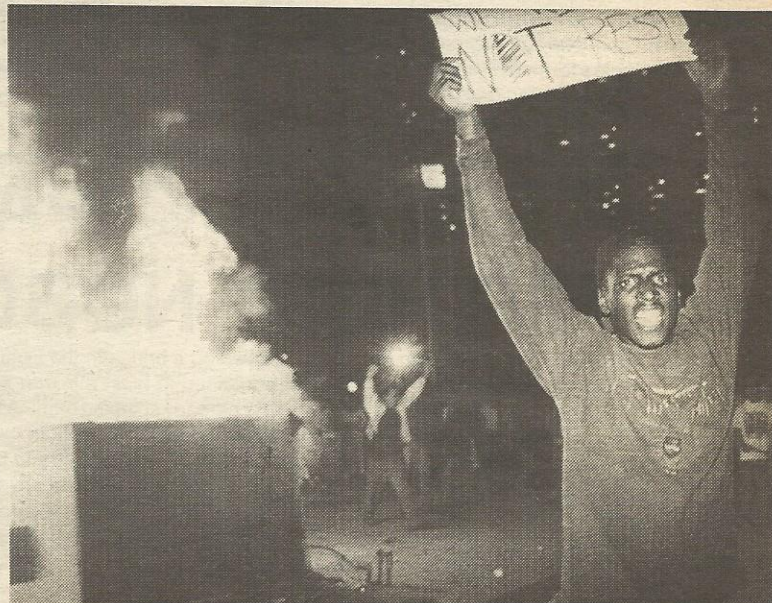
people who also face white racism and indifference here... They are seen as an agent of the oppressor."

Make no mistake, L.A. was a rebellion and a celebration carried out by thinking, purposeful people, not a mindless riot. Don't let anyone tell you different. Next time let's hope it's a revolution.

— For an excellent first-hand account of the aftermath of the L.A. rebellion, check out the August 1992 issue of *The Source* (PO Box 586 / Mt. Morris, IL 61054), which is where the material for this article came from.



Left and right: Black and white burnin' city hall into the night. R. Photo: The Source. L. Photo: Jae



COLONIZATION IN THE COURTROOM

PELTIER DEFENSE COMMITTEE KICKS ASS

Native American political prisoner Leonard Peltier is back in general population at Leavenworth prison after an intense campaign by his defense committee. Leonard was charged in a riot that broke out at Leavenworth between rival gangs, one from L.A., the other from Washington D.C. The riot broke out in the rec area and moved into the auditorium where Leonard and his Indian brothers were watching a movie.

So as to not get charged with participation in the riot, Leonard and his brothers remained seated until the prison staff moved in and fired tear gas into the auditorium. They moved up onto the stage to get out of the tear gas. The prison staff yelled at them to lay down which they immediately did. The prison staff handcuffed all prisoners behind their back in the area and made them lay there for two hours. The handcuffs were applied so tightly that circulation was cut off. They were then forced to roll down a long hallway, basically torturing

themselves everytime they rolled on their backs. Leonard received an incident report saying nothing more than he was seen on the videotape up on the stage and he layed down. Leonard luckily got the incident report out to the defense committee. The same day the letter was received at the defense committee, Leonard had a hearing and was sentenced to 60 days in solitary confinement and a disciplinary transfer to Marion Federal Prison. The defense committee proceeded to make hundreds of calls, interviews and faxed the incident report worldwide. The prison started to get calls from European parliament, the floor of the democratic national convention, and everywhere. The prison called the defense committee and said that after review of all the information all charges against Leonard had been dropped. He returned to general population on July 16th after he had spent 9 days in solitary and time in lockdown. Leonard has an appeal trial coming up this fall.

-thnx to LPDC



MOHAWKS ACQUITTED! CROWN WANTS APPEAL



MOHAWK WARRIOR AT BARRICADE JULY 1990

Thirty-four Mohawks charged in the 1990 uprising at Oka were acquitted July 4 by a Quebec Superior Court. The Natives called it a victory and said that it would send a strong message to the rest of the country.

"The verdict is seen by the Mohawks and their allies as an admission by the jury that the issues involving land and jurisdiction must be addressed not in the criminal courts but by negotiation," read a statement released by the Mohawks. Bob Skidders, a Mohawk who went under the name Mad Jap during the uprising, said the decision had been due for 300 years. "We knew we were right and the jury agreed with us," said accused Mohawk Joe Deom. Currently the Crown is seeking a possible appeal.

However, two Mohawk Warriors, code named Lasagna and Noriega (Ronald Cross and Gordon Lazore) are serving four years four months and two years less a month, respectively, for their conviction earlier this year on 29 charges in relation to their defense of Kanesatake. Roger Lazore, who faced trial with Cross and Gordon Lazore, was acquitted of all ten charges against him. They were convicted by an all-white jury in a Quebec Superior Court. Cross was found guilty of 20 of the 40 charges against him and Gordon Lazore 9 of 17 charges. Both were convicted on charges of assault, causing bodily harm and several counts of weapons possession.

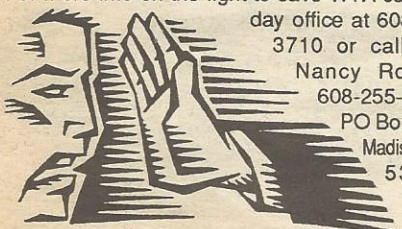
Akweks Fund, a fund set up by Mohawks to help pay the defendants' expenses, is still in debt and needs donations desperately. Checks and money orders can be sent to: Akweks Fund / c/o The Canadian Federation of Rights and Liberties / 323 Chapel St. / Ottawa, Ontario / K1N 7Z2 / Canada. Make checks out to Akweks Fund.

— thanks to Arm the Spirit

UNIVERSITY SCUMDOGS BAG WTA

The Women's Transit Authority (WTA) is a ride service run by and for wimmin and their children in Madison, Wisconsin. It's taken the University 19 long years to see the WTA for what it really is: a publicly funded institution run on the unfair principle of reverse discrimination. While wimmin enjoy free rides all over Madison all night long, the men are forced to call a cab, wait for a bus, or worse, walk. That's just not fair. Of course, it's also not fair that wimmin can't safely walk alone at night, and don't worry about the fact that men kill at least four wimmin a day. On July 1, the university withdrew its \$70,000 funding as well as the use of its vehicles, thinking this would kill the program. But hold the fucking line, WTA is still operating without any money from the university. They had a fundraiser and bought themselves two cars and have been operating on private donations and city money. The womyn who coordinates the direct service has been cut to half-time. The university recently created their own co-ed ride-service with an elaborate screening procedure so as to not give rides to any undesirables (WTA is no questions asked), all emergency calls to the U's program go directly to 911 since the cops make us all feel oh so safe, and if that ain't enough shit to dampen your day the Attorney General will soon render a decision on whether or not the WTA can exist solely for and by womyn. For more info on the fight to save WTA call their day office at 608-256-

3710 or call/write
Nancy Rost at
608-255-2513 /
PO Box 845 /
Madison, WI
53701-
0845



By Sword or by Plow; French Farmers Shut Down Euro-Disney

French farmers protested the USA's demands for cuts in European Community Subsidies by parking 300 tractors across all the highway entrances to Euro-Disney (in Marne-la-Vallee, outside Paris). The action was timed to coincide with the opening of a summit meeting of the European Community in Portugal.

The farmers have heard pledges of compensation but know that these cuts in farm subsidies will ruin them.

The park was targeted as a symbol of American products in France. Next time let's hope they drive the tractors through the front gates and plow up Mickey and the gang!

NEWS BRIEFS

JUSTICE AT LAST!

RICH SCUM FORCED TO SET CAR ON FIRE

In Sydney, Australia, two men kidnapped Dr. Peter Hales and forced him to set his new \$70,500 Mazda 929 luxury 4 door sedan on fire, a mere nine days after he bought it. The doctor told the pigs that he was abducted around 8 pm from his suburban neighborhood. Two men confronted him and told him to get back into his car. One of them drove the car for about ten minutes, then stopped on a new industrial estate. They threatened him with a gun and managed to get \$200 out of him.

The three of them then got out of the car and Dr. Hales watched as one of the men poured gasoline all over it.

Just before he was handed the match, he was told, "This will teach you for being rich!" Somebody buy those two blokes a drink!!!

FREE JUAN MANUEL PEREZ HERNANDEZ!

Prisoners from the anti-fascist group GRAPO (First of October Anti-Fascist Resistance Groups) ended their 435-day hunger strike in their struggle against the Spanish state and the Spanish prison system a year ago, but their struggle continues, at a cost.

One hunger striker, Juan Manuel Perez Hernandez, suffered several heart attacks during the hunger strike and now has permanent brain damage. He is confined to his bed in the medical ward. Balmon, a Spanish Communist Party - Reconstituted member and comrade of Hernandez, writes that Hernandez's spirit is broken, he's despondent, and his mood swings unexplainably from euphoria to depression to aggressiveness. He writes, "The warmth of his daughter and his family could help him to lead a normal life again and help prevent his illness from worsening. But the longer he remains in prison, the more consciousness he loses. We have to... demand freedom for Juan Manuel Perez Hernandez and get him away from the grasps of the fascist beast. That is our humanitarian duty of solidarity."

Send letters demanding Hernandez's release to:

Sr. Ministro de Justicia / c/San Bernardo, 45 / 28015 Madrid / SPAIN

— from autonome forum

Let Your Fists Do The Talking 976-NAZI

A persistent hacker sabotaged a white supremacist phoneline (Heritage Front Hateline) by breaking its three digit answering machine code and substituting another message.

When people called in, expecting to hear a white power message, this is what they heard: "This is the disgustingly racist Heritage Front. As we all know, justice was not done, repeat, justice was not done in the Rodney King verdict. We all know the four white cops are guilty."

The message went on to tell people in LA to avoid burning down their own neighborhoods and to instead burn down white Simi Valley.

Other callers were told, "The KKK is alive and well and wearing three piece suits," and were advised against leaving their name and number because the line was monitored by the police.

— from Ecomedia

BERKMAN IS FREE

On July 10, political prisoner Alan Berkman was finally released from prison. He had been in jail since 1985, serving a prison term relating to a series of armed political actions against US military installations and corporations. These actions were carried out in the early 80's and included actions by the Red Guerilla Resistance and the 1983 bombing of the US Capital building in protest of the US invasion of Grenada.

While in prison, the US opened another case against Alan and 6 others. This case was known as the Resistance Conspiracy Case (RCC). During the trial, Alan was seriously ill with Hodgkins Disease. At the end of 1990, he nearly died from the effects of chemotherapy. In response, his comrades entered a plea bargain under which Linda Evans, Laura Whitehorn, and Marilyn Buck pleaded guilty to charges related to the Capitol bombing. In return all conspiracy charges against Tim Blunk, Susan Rosenberg, and Alan were dropped. Alan has worked as medic and supporter of the Puerto Rican Independistas, Native activists, and Black Liberation Army militants. In 1982 he served 7 months for refusing to talk with police about treatment he gave to Solomon Brown, a BLA member. After release he was indicted for his medical treatment in a wide-ranging fed conspiracy case. He went underground until the feds captured him in 1985. On his release Alan looked healthy and reaffirmed his commitment to the struggle for freedom.

—thnx to autonome forum

LETTERS

Dear Profane Readers,

Those that follow the underground neo-terrorist political anti-rock scene will of course have heard of the english bomb throwing peace and love vibe-masters DOOM, as said band has struck many blows for freedom and anarchy throughout the world and small parts of rural England. Many of you will know DOOM's guitarist Bri as a no-nonsense talsy politico of serious words and intent but will be unaware that his new espionage-core combo BUGEYED have recorded a tape and are looking for the perfect chance to indoctrinate, educate, liberate and defecate in an almost purely vinyl way.

Free the animals! Fight the pigs!
Bugeyed / 5 Conference Road / Armley / Leeds / LS12 3DX / England

YO!

...I deal with a lot of publications here [Bound Together Anarchist Bookstore] and I have to say that I like the trend that things seem to be heading. In the corporate media wasteland that occupies this continent there is no room for any kind of discussion that does not fit into their overall world view. Their world is increasingly feeding upon itself. Take for example the current attack on Public Broadcasting by the Fascists. PBS is almost solely backed by big fucking corporate types. Good. Let them fight each other. Dan Quayle, a media created personality, attacks another media creation, Murphy Brown. I say Cool! Oppressed communities have better things to do and are getting better at them!

I don't think I have ever encountered the level of organization that now exists in alternative media. Many factors have led to this. The most beneficial has to be the total democratization of technology around communication. People are printing all kinds of shit. Electronic Bulletin Boards have to be one of the few remaining communication tools that have not been co-opted and controlled by corporate interests. To the Luddites, this reasoning must seem "technodeterminist," but papers like *LA Today* are really a step in the right direction. Utilizing existing tools and taking advantage of an apparatus that puts out a magazine, all it takes is work to produce a timely periodical. Usually one has to wait while the existing dinosaurs of leftist publications finally creak out another one of their usual tired denunciations. Now if independent media can expand this process to include audio and visual production, we will really be able to connect disenfranchised and alienated communities on the continent. The technology is certainly there. Look at Super-8 video; cheap and easy to use. Fuck, look what started the Rodney King incidents. Everybody talks about Pirate Radio, but they seem to be few and far between. These things just need to be seen as tools. We really have to change our relationship to propaganda and fear of video. Blasphemous! Yeah, but two things have taken place in California that should also take place everywhere else.

In the spring of this year, there was this gathering in LA, called the Scumfest. It was a conference of queer and dyke identified independent media projects. For one weekend, indie, zine, and publishing types and their friends got together and showed their stuff. I don't have all the details 'cause I didn't go, but the kernel of the ideal is there for all to see. Locally, a group of people are putting on a three week event called "Irrigate the Media Wasteland," an event totally devoted to independent media projects including workshops on zine productions, video making and how to access the BBS networks. Gosh. How timely. Now this seems to work on a small level, but how about something larger?

It seems to me that the possibility of another Continental Anarchist Gathering is pretty remote; how about a Continental Anarchist Media Conference? The four Anarchist Gatherings in the mid '80s established that there is a community. I think that the next step is to develop the communication lines a little better. I don't know if there has been any other attempts in the past; I sure would like to hear about them. I would be willing to work on a project like this, so if ya'll have any ideas, drop me a line at the store. Keep it going!

Pat This for Bound Together Books / 1369 Haight Street / San Francisco, CA 94117

Dear Profane Existence and Readers,

I wanted to personally thank you for printing two articles in the May-June PE, one titled "One Anarchist Womyn's Perspective on Sexism" by Justine, and the other "Queer Paper... Queer Power" (an interview by Criterion with Teg and Karen about queer zines, queer culture, and sexuality). These articles made me realize, even more than before, the inseparability of sexism and homophobia within our fucked-up culture. At first glance, the connection between the two is obvious as far as media is concerned. There are, however, connections that are not so obvious, and these are what the articles brought my attention to. As Justine says, "...some men have been afraid to learn through womyn for fear of endangering their masculinity... They have been afraid to entertain

love for the same sex and forms of intimacy that don't involve fucking." Personally, I would extend this same statement to include a lot of womyn. Recently, I have developed my first female friendships which are very physical, which involve holding hands, hugging, and kissing as forms of expressing love for one another. This intimacy is not sexual. It does, however, play an important role in affirming my self-esteem and self-respect. It helps me to feel, not just to know, that I am worthy of love. It also makes me a more physical person to others. I hug people and I touch people a lot more than I ever have before, and I think that this is especially important in our alienating, distancing culture. I see many people around me who, unfortunately, do not have this closeness with members of the same sex. I really regret that media, tradition, and fear suppresses this empowering personal growth with its threat of labels such as "faggot."

The other thing mentioned in the May-June issue which I have vowed to investigate in my life is the truth of Karen's statement in "Queer Paper" that acting upon heterosexuality is not disempowering for men, but can be really disempowering for womyn. I have thought about this a lot, and as a result I have decided to go back in my history and analyze and write about the major relationships I've had with men. I hope that the men will be a part of this process, too. I recognize relationships in which I have felt disempowered, and I'm interested in talking to those partners and finding out about their experiences with sexuality and about how they developed into the domineering role which they played in our relationship. I want to be able to recognize the forces which have contributed to the confused state of my sexuality. Through this process, I hope to come to a better understanding of what I need from a partner in order to have a healthy, non-sexist male-female relationship, whether sexual or non-sexual. I also hope to find a stronger sense of self-understanding and self-acceptance within myself towards my sexuality. Through these articles I have begun to understand what being a womyn means, and I hope that throughout my search this process will continue. Thanks again!

Tania / 2800 Redgate Drive / Doylestown, PA 18901

Profane,

Enclosed is an open letter from AWOL to the Revolutionary Dance Party in response to their request that we participate in their June 28 rally. We thought you should see it and maybe print it.

Dear "Revolutionary" Dance Party:

We received your invitation to participate in your June 28th rally at the Capitol. We are appalled that you called your rally for the same time as the Lesbian/Gay Pride March. This is where we'll be. We find it highly insulting that you knowingly scheduled your event in conflict with the one time when Lesbians, Gay men, and bisexuals can freely celebrate their identity.

Furthermore, we, as anarchists, reject state electoralism. What do you hope to achieve with your "Party?" The electoral route is a dead end and your advancement of this course simply perpetuates belief in a thoroughly bankrupt system. We don't want anyone representing us: not the Independent Republicans, not the DFL, and certainly not you. We want an ecological and free society. This cannot be achieved through capturing state power, but only through destroying the state.

We find it repugnant that you would use one of the great figures of anarchist history, Emma Goldman, to dupe people into registering to vote. Emma would never advocate participating in state elections, nor giving the system "one more chance." You obviously don't know your history. Your combination of anarchist slogans with advocacy of participating in state elections illustrates your muddled thinking. We suggest you stop using Emma's writings towards ends which she would oppose.

Finally, we know that one of your spokespeople knew "something" was going on the night the rape took place at the Armory, yet refused to investigate or intervene. We find this lack of awareness of sexual harassment and violence, and a commitment to combat it, as further reason why we cannot work with you.

Sincerely, AWOL

I am not an anarchist. I'm not even a punk. In fact, I live in suburbia (I know — hee thee to a vomitorium, please). But I am a strong feminist. I like reading PE not only because it does a great job on touching womyn's issues, but also because all of the contributors write eloquently and from the heart — everyone at PE seems to know what they're talking about and truly care about what's going on. That's a good, rare thing to find in today's youth culture. You all put out a high quality, entertaining, informative publication — keep it up.

I would like to comment on a piece of out PE #15, "No Men Allowed" by joel. Holy enlightened

maleness!! Guys like joel who understand and sympathize with the feminist cause are rare and beautiful creatures. He explained so well why womyn-only gatherings/places are not sexist or separatist. I used to think that they were. I used to say, "If womyn want to be treated equally, we should treat ourselves — and men — equally." I used to think that organizations that honored/recognized the achievements of womyn were just as sexist as all men's clubs. But then it occurred to me — the world is a men's club (as joel put it). Every notable person in the news or history is assumed to be a white straight male unless they are specifically pointed out as female / homosexual / non-white. And that's gross. Even our language is structured that way — people who act are actors, unless they're womyn. Then they're actresses, but speaking generally of all the acting folk in Hollywood, the term used is "actors," as if actresses don't count. And that's the way all of society is — male, unless otherwise noted. And it is demeaning.

So as joel explained, womyn need each other for strength. We need to recognize each other's achievements, praise one another, share our strength so that we will feel equal, and be seen as equal.

Thanx to joel and the rest at PE for furthering all feminist causes. Keep doing what you're doing.

Yours, etc.

Jennifer Undis / 222 Medina Rd. / Wayzata, MN 55391

joel—

Do you realize how fucked up / sexist your piece "No Men Allowed" (PE #15) was? About halfway through you are wondering why men feel threatened by women-only space and events. You ask, "Is it that we can't stand to be without OUR women for a whole two or three hours...?" Or is it that we can't stand

for OUR women to be politically and emotionally independent for a few hours?" I emphasized your use of the word "our." ANARCHIST WOMEN DO NOT BELONG TO ANARCHIST MEN!!!!!! You imply that it's okay for women to be independent "for a few hours," it's okay to devote "a few hours" to ourselves and each other — as long as we come back and help out the boys on the work of the larger / mixed / male group.

For you women-only space / events are okay and revolutionary if they're only temporary. I think as a male you're threatened by women's separatism because sep women give NO energy to boys if they can at all help it. You demand for a woman to be considered revolutionary or really interested in "smashing the patriarchy" that she must work with men. Bullshit! Your article was another example of a man defining what a woman can be.

By the way, how are your politics so different from that of sep women? Don't you withdraw from the oppressor's system and concentrate your energies on helping the oppressed and fucking over the oppressor? That's what seps do.

Your charge that separatism is racist is an attempt to steer / scare anarchist women away from separatism. Seps are very actively anti-racist. But of course they concentrate on helping women so it doesn't count. You want anarchist women to stay part of "your" group of (anarchist) women so you try to convince them of the false-

hood that separatism is racist — something that they would want no part of.

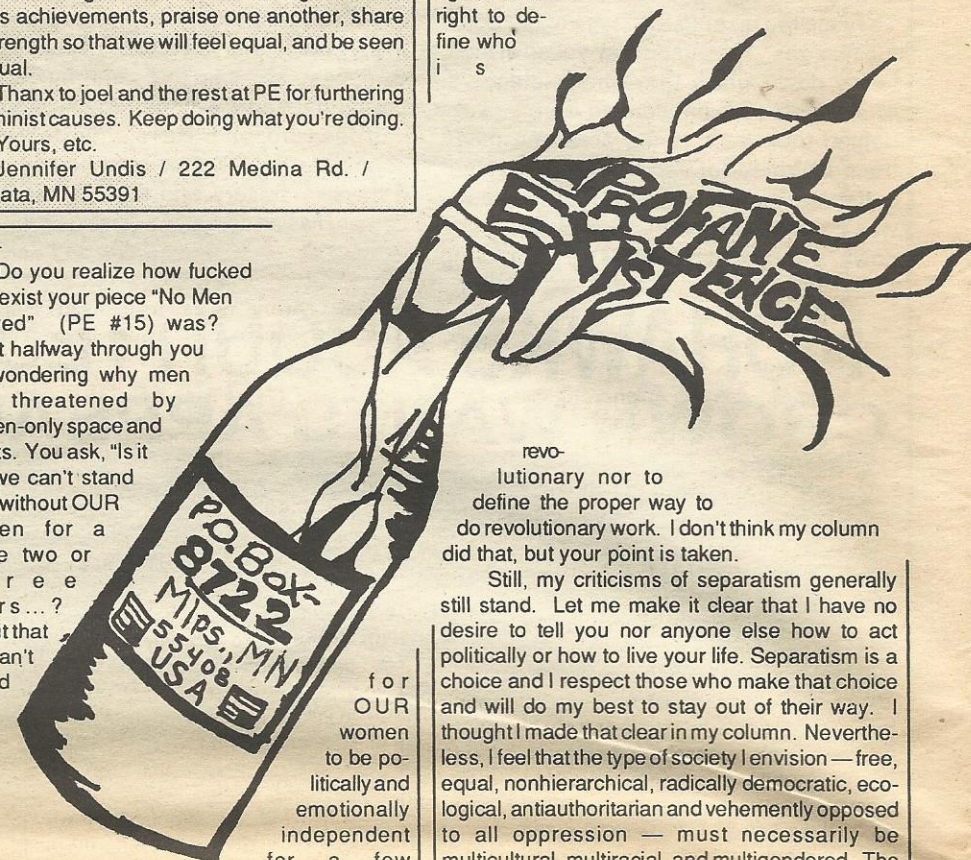
A women can be a separatist and an anarchist at the same time. (But I guess you think she can't be an anarchist and a separatist.)

Reggie

Reggie,

Thanks for your letter. First, let me clear up a misunderstanding. When I wrote, "Is it that we [men] can't stand to be without our women for a whole two or three hours," etc., I meant "our" to be purely sarcastic and a challenge to male sexist attitudes about "possessing" women ("my girl", "my bitch," etc.). I did not mean that anarchist women belong to anarchist men — or that any woman belongs to any man — at all. You are the first person that I know of who didn't pick up on my attempt at sarcasm, but if you missed it then I'm sure others did too, so I apologize. I should have put "our" in quotations to be absolutely clear on my intent.

As for your criticisms on what I wrote about separatism, you make some good points. You're right, I have no right to define who i s



revolutionary nor to define the proper way to do revolutionary work. I don't think my column did that, but your point is taken.

Still, my criticisms of separatism generally still stand. Let me make it clear that I have no desire to tell you nor anyone else how to act politically or how to live your life. Separatism is a choice and I respect those who make that choice and will do my best to stay out of their way. I thought I made that clear in my column. Nevertheless, I feel that the type of society I envision — free, equal, nonhierarchical, radically democratic, ecological, antiauthoritarian and vehemently opposed to all oppression — must necessarily be multicultural, multiracial, and multigendered. The separatist position, whether it be women's separatism, black nationalism, or some other kind, has some serious obstacles to overcome to achieve the society I'm working for, and so I'm going to challenge those positions. As I said in my column, I think a separatist position can at best only create "safety zones," which are fine and often necessary for those who are oppressed, but they don't necessarily lead to the radical overthrow and restructuring of the political and social conditions that cause that oppression. For women to truly not have to give their energy to men (or to choose the amount and type of energy they want to give them), such a radical restructuring needs to take place.

Also, I did not call separatism racist, nor was I trying to uses that charge to bait women into avoiding separatist alternatives. My criticism is one of privilege, not racism. To be a separatist, one must be economically privileged enough to be able to afford that option, an option not open to many women, especially women of color. For this reason, separatism can possibly exclude many women. The charge that separatism is racist and the above criticisms are not mine. As I said in my column, I merely reiterated them from Barbara Smith and Beverly Smith's interview in This Bridge Called My Back. Check it out for yourself.

Again, thanks for your reply, and if you want to continue the dialogue, please write or call or confront me on the street. — joel

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BASH THE RICH BASTARDS
BUT FIRST, WHERE'S MY PINT ?!

CLASS WAR





Before unexplainable good fortune landed me in this insane whirlwind called Minneapolis, I was fighting a constant inner battle for self-motivation. One of the few times I did manage to get off my ass and do something was a time when I attempted (with a few other people) to put together, and add to the thousands out there already, a zine. But I'm not here to whine about how pathetic this particular project turned out to be.

So... what I'm gripin' about is a comment that someone made to me, (while I was working on this so-called zine) when I mentioned that I intended to write something on the subject of racism.

The response I got was a snotty little speech that still pisses me off to this very day!

I was wisened to the fact that I shouldn't even waste my time considering this particular subject because it was (and I quote) "cliche, boring, and overdone."

A few months later I received basically the same reaction from someone on the subject of animal rights!

As far as I'm concerned, these particular people, and anyone who shares these same views can go fuck themselves! The world doesn't need your useless attitudes!

The subjects of racism and speciesism (which I consider to be of equal importance) are ranted and written about to the points of virtual insanity for a fuckin' reason. They both still very much exist and so do their victims!

A big FUCK-OFF to anyone who treats their supposedly moral and heartfelt political priorities like they're something from the New York Times!

I'm tired of seeing different issues (in particular, animal rights) flowing in and out of popularity. Some people's consciences still seem to be controlled by the idea that if it isn't in bold writing on the cover of today's paper (or this month's issue of MRR) that the problem isn't as urgent as when it was first being publicized. Issues such as racism and speciesism are real issues and real problems that still demand attention just as much as all the other equally important issues that seem to be at the "top of the charts" lately.

So stop yer whining and do something about it, ya say?.... Well that's another problem, isn't it?

What do you do when the people around you simply get bored, or the hopeless feelings they have about what was once an all-important issue, seem to drag them back into the comforting haze of apathy?

If an issue is talked about a lot, don't take it for a cliche or as overdone. An issue is talked about because it is important.

Speciesist, ableist, sexist, homophobic, ageist, and racist attitudes all have to be constantly resisted if we ever want to achieve a society based on the principles of anarchism. No issue within this struggle deserves to be delegated to the back pages of our agendas. Let's save that kind of bullshit for the mass media!

Maybe we all have to work harder to find some new approaches to old problems. I see this as an exciting and newly hopeful challenge. (If anyone has any bright ideas, feel free to write me.)

Don't get me wrong, 'cause I still believe in all the shit that everyone's done and still doing.

I believe that education is still one of the biggest weapons for change.

For every thousand people that you scream at, there will be notable numbers that will give thought to what you've said. From these numbers, there will be some who thought enough to change the patterns of their thinking. And, from these few who think differently, there may come the few who will want to join in the fight with you!

The issue that was first and foremost on my mind tonight when I sat down to write this was the issue of animal rights. It seems, to be one of the definite "back burner" issues in this community (except for the few useless, loser, fascist assholes in Vegan Reich.)

Animal Liberation may be an issue that is crying out for a new approach (or a renewed faith in the old) but it sure as hell isn't a dead one!

So the next time someone comes up to you and starts talkin' about something you've heard a million times before, stop and consider the things that you believe are truly important before you tell them to shut up.

Theres an overwhelming amount of fucked up shit out there and only so much energy to go around, but ignoring an issue that's important to you or the people around you on the basis that it's been talked about too much, is *not* an acceptable excuse for your apathy.

Well, I really hate long columns, so I'm going to end things here...

To all the people out there who keep up a constant struggle against all forms of oppression, especially the people out there still fighting to end the oppression of animals, (in any little way they can) you have my undying love and support.

WRITE TO ME...KARLOS.

Stop, Change, and Organize By Andrew Dove

After returning to Australia after five years of touring around Europe, mostly living in England and France, I was shocked at the way the state of the scene is over here. It seems a lot of the so-called caring folk have got respectable jobs and "settled down to be real people," leaving a handful of dedicated people nationwide still slogging their asses off to make sure punk still becomes a threat to a system which laughs at everybody who doesn't stand in line.

After talking to people at gigs, etc., it is surprising that so many people still complain how bad things are but still rely on others to arrange everything. It's no wonder people get burned out, then lo and behold everybody's putting knives in their backs. Well, instead of being one of these people I decided to get straight back into it, setting a distribution service up. Suddenly I'm starting to write to people I never knew a week ago. As a person that's actually doing something productive for the scene you begin to think a lot differently. Suddenly, you're not alone, you're a part of a

growing number of folk who have said enough is enough, I no longer have to take this shit, I don't have to pay big dollars for records and big door prices.

What I'm trying to say is you as an individual can do anything. Set up your own distro, form a band and play music you want to hear, write your own zine including articles that interest you, get together with friends and organize demonstrations against things that piss you off. Learn how to cook veggie/vegan food and open a co-op cafe. Learn screen printing and start printing t-shirts. In fact, the opportunities are endless. We as caring people no longer have to wait for people to do things for us. It's time to take back our mother Earth and start doing things ourselves.

We keep saying how much we hate this and how much we hate that. Well, come on, get off our asses and organize. Before we can take back our planet, we must stop depending on others and start depending more on ourselves. Then and only then can we organize with others and together as an ungoverned worldwide threat we can take to the streets in every town in every country and throw out the rich scumbucks that govern and exploit us. We can then start to live life as it was intended to be lived, free and in harmony with every other living creature.

So, next time you're about to criticize something that other folk are doing within the scene, stop and look at yourselves and think what we can all achieve if we start doing a bit more and stop slugging off and fucking about with people that are doing more than us.

STOP, CHANGE AND ORGANIZE

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Death

Fails?

Fails?

i remember sittin in my room talking with someone about shit and then pointing out a quote by Raoul Vaneigem (who i could care less about) reading

Yes. Because we can't live with ourselves

We can't live with anyone.

People who talk about revolution and class struggle without refering explicitly to everyday life, without understanding what is subversive about love and what is positive in the refusal of constraints, such people have a corpse in their mouth.

He said something like "Oh blah, that may have been true blah blah years ago, but things have changed blah blah revolution now." Feed me another fucking river of shit, and as long as so many agree with him

revolution has no choice but to just fuck off

Soon

We,

Without a revolution,

Will die.

while waiting for the de-brainwashing of millions of assholes.

Everyday life being irrelevant is quite an easy piece of intellectual spineless "oh not me" fucking pig spew to spit out when you're a straight, white, middle class male, (and oh so oppressed) cuz for you life's just a fucking breeze.

Because America is not angry at hunger

Think about everyday lives, everyday shit. Think real hard and try and remember a womyn that hasn't been abused or raped- ain't that part of everyday life for a womyn?

What'cha gonna say now

Next thought -

about everyday life for people of Latin America,

dump

U.S. playground, drug test

ground, garbage

everyday life.

cultural U S (white) supremacy

Tell them its not

Africans/Natives/Asians/Latin folks

U.S. is white supremacist

tell Blacks/New

racism ain't part of everyday life

Because America has learned to live with injustice,

remember

And while you're out there for 'the struggle'

sweating

everyday life for queers is just gay and the working class enjoys asses for the privileged in everyday life.

To about 1860—gun and carriage both recoil; recoil checked by rope "breaching"

c. 1860—Gun and carriage recoil on traversing slide; recoil checked by screw compressor

c. 1875—Gun and carriage recoil on traversing slide; recoil checked by hydraulic buffer, or brake

forced sterilization, sodomy laws, abortion restrictions, rent, food, and all the other shit that puts bodies in other possession are, everyday life and your revolution ain't enough, before you even think of

picking up the gun.

And we will use it

picking up the gun.

IT'S THE WAY YOU USE IT THAT COUNTS.

Think real fucking hard



Because America Is not angry.

We Must Expose The Fakes Within Us

COLUMNS

7

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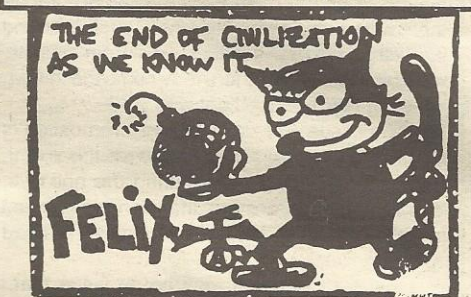
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each add. 7"	.11	.48	1.32	1.82	.80	1.85	.55	spork.



I don't want to waste too much space with a column but I have something very important to say. This is concerning the reactions of my fellow men concerning women's rights to assert their autonomy and self-determination. Even in the anarchist and punk circles the name calling and sexist remarks behind the backs of our female comrades still exists. I have noticed this happening more and more lately, especially as women take a higher profile in Profane Existence and are empowered to speak their minds. I guess I'm not too surprised but I am highly disappointed and quite frankly it's made me rather pissed.



I'd like to continue on some thoughts I had last issue in relation to housing. In a recent case cited in the Minneapolis paper *Community Cop* Watch police arrested a man who witnessed them beating a youth. This is nothing new. What is interesting is that they threatened to contact the housing commission and have him evicted from his home. There has been much talk lately of "Community Oriented Policing" (ironic acronym COP) in which a "kinder, gentler" police force cooperates with housing and public health officials as well as "community organizations" to institute more total social control. The above case shows exactly where this is heading: Piss off a police officer and you will be cited as a "problem resident." The next thing you know your landlord evicts you or your house is condemned. The police need only hint that you are involved in drugs or criminal activity and you are blacklisted and the housing authorities run you out of house and home. Here in the Whittier neighborhood of Minneapolis the Whittier Alliance, a notoriously corrupt "community organization," maintains a blacklist compiled from landlords and, you guessed it, the police. No proof of wrongdoing is needed to get on the list; just the simple fact of your landlord not liking you or the police thinking you are a smartass could mean you never rent a home in this town again. My former landlord (a notorious slumlord who incidentally is a big man at the DOT and decides whose neighborhoods get bulldozed for highway construction) told me flat out he would never rent to Blacks or Native Americans. Such a person could add several names to the Whittier Alliance blacklist simply because he didn't like their skin color.

And not only are homes not safe. On the other side of I-35 is the Phillips neighborhood, which is mostly Native American and working

Look, MEN, what we are all fighting against is global domination of the ruling class. This ruling elite is made up almost exclusively of white males who enforce their rule through global patriarchal and racist systems; from the United Nations, I.M.F., and World Bank to the distribution of development aid, valuation of labor, and domestic laws which relegate women to the status of property. Women perform over 75% of the world's labor, yet receive only 10% of the world's income and own less than 1% of the world's property. Non-white women are numerically by far the hardest hit. If we are truly striving to destroy the tyranny that the ruling elite enforces on the rest of us then it's time to realize who actually makes up the working class. All those who consider themselves class warriors take this into consideration before you compartmentalize "women's issues" as secondary to the "class war." The really fucked up thing is that you would probably dismiss me as a crazy feminist if I were not male.

So this is what I have to say: I support the actions 100% of women fighting back to destroy patriarchy and I have no regrets that Profane Existence is going to take this on in our usual way—up front and in your face! If you have any questions, I recommend immediate castration. I regret I needed to use this space because of a bunch of spoiled brats.

class. Alcoholism is a big problem in this community. The response of the community, which has a large number of usually well-meaning activists, was not to question the social factors which lead to drug abuse or helping abusers seek treatment. Instead it was more leftist/liberal social engineering run amok. The solution: close all the bars and liquor stores! Snyder's Liquors, a neighborhood institution since 1959, was forced out of business by the city and pesky neighbors; so were the two local taverns, Mr. Arthur's and the Anchor Inn. Add to this the closing of nearby Jersey's and Norma Jean's and what emerges is a pattern of forced closings of small neighborhood bars frequented by minorities. The justification for closing these bars has been that they attract a disruptive crowd and contribute to alcoholism in the community. Of course there has been no similar crackdown on biker and redneck bars in St. Paul or North East Minneapolis, which are of course mostly white areas. Like it or not, taverns and liquor stores are neighborhood institutions where people go drink and socialize or pick up a bottle. They are not the root cause of alcoholism and it is well known that prohibitory policies are a waste of time. People in Phillips will just walk the extra five blocks to Chicago & Lake or Franklin & Nicollet to buy booze and the neighborhood loses jobs and gathering places.

The larger issue here is the power of the state to close businesses, condemn properties and take away people's homes. Ever notice that there is a big open space along Hiawatha Ave. around where it intersects with Lake St.? There used to be a working class Swedish neighborhood there which was evicted and bulldozed for a highway expansion that never materialized. Once again, lives are ruined and disrupted and homes are lost. Consider the enormous powers the government has for seizing property supposedly used in drug dealing and other criminal activity. Many law enforcement agencies now are run for profit; investigators only go after suspects with lots of boats, cars and planes which can be seized and auctioned off. Also consider "zero tolerance" policies where people can have their cars or homes seized for as little as a roach in the ashtray. While anarchists have historically opposed private property I feel that a person has a right to a home and a way of making a living providing they are not fucking over other people in the process. The outrageous powers of the government to deprive people of their homes and businesses are further examples of the oppressive power wielded against the individual by the state. As an anarchist and punk I look forward to a world with no evictions, seizures and prohibition.

Although I didn't set out to be a fashion columnist, I've been getting a lot of mail on my fashion columns. I'll talk more about it next issue. It looks like we will be manufacturing punk hair dye at the company where Cindy Chaos works. If you know of a place in your town that would like to sell it send me their address and number c/o AYF or PE.

One final note: Troll and I had some sort of running debate on these pages about the local First Avenue bar. I think a lot of people misinterpreted what I wrote as defending the club. I didn't mean to come off like that. I was just trying to say punks shouldn't expect anything from them because they are a bunch of capitalists who don't care about underground music or DIY ethics. This was further proven by the fact that a friend of mine was beaten up by a notoriously brutal bouncer during the last Misery show, receiving a concussion and six stitches. The last place you expect to get beat up by some cop wannabe on a power trip is watching your friends' band play, right? Wrong, welcome to the world of corporate rock. People need not wonder why there are up to three punk shows a week in basements and about one every six months at First Ave. Now that the anarchist center is open and people are opening their basements to shows, First Ave. needs us more than we need them. And if they can't be good capitalists and treat paying customers with respect, it's time to walk.

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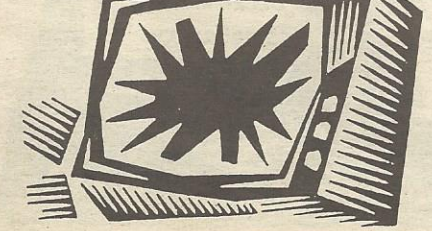
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SMALLER IS BETTER:

Building a counter-cultural movement starts from the bottom!

by Troll

We've been spending quite a lot of our energy lately discussing among ourselves what Profane Existence means to us. This has meant a lot of thinking out my own beliefs, examining what kinds of activities I want to involve myself in the collective, and how this relates to the other people in the collective. Judging by the mail we get and the number of people who want to "join" Profane Existence I think this article will shed some light as to how we do things and why we do it that way. This is part of a larger article I plan to write in the near future on anarchist organizing, but it will serve as a good introduction and I will use our efforts as examples as much as possible.

What I see as the logical beginning would be to point out the goals of Profane Existence. I think it's obvious that we are all working here because we want to destroy the shackles



placed upon us by corrupt political systems and bigoted social institutions—revolution, dude. It's painfully obvious that the only way the inhabitants of earth will ever be free is to destroy the iron fist the ruling elite keep us under. The ruling class have built up for themselves a self-perpetuating system of domination. They create divisions by race, class, gender, sexual preference and use such stupid things like what brand of beer you drink to widen these divisions. They have built entire industries around perpetuating these divisions and we've come to blindly accept it as the norm. I don't think this is part of some grand scheme hammered out in times forgotten, but this is how the dominant culture has evolved and how it works. You may be able to vote for a new government or buy Coke instead of Pepsi, but our society allows no space for questioning why this is and actually doing something about it makes you an outlaw.

We cannot build a parallel culture to the existing dominant culture. We will be crushed and co-opted. Punk started out as very big and rebellious threat in the mid-seventies, but if "punk" were really such a big threat than why is Henry Rollins on the Dennis Miller show, why are the Clash selling Levi's Jeans and why are Nirvana on the top of the charts?

Even with all the same co-option previous counter-cultural movements have faced, punk should be given credit for retaining its integrity while its weaker elements are selling out to the ruling class. Punk is one of the few countercultural movements to outlast its original shock and still remain vital. The key to the staying power and continual growth of punk is essentially its own decentralized but highly organized structure. To all those who groan at the word organization, listen up! Punk is one of the most highly organized countercultural movements and is entirely anarchistic in structure. It has relatively few (still too many) authority figures and is almost completely

based on the theory of mutual aid. That in itself makes punk a political entity no matter what those sitting on the fence of co-option like *Flipside* fanzine tell you.

In a broader sense, if we are to actually change things then there some things we have to go further: We have to build our own economic, justice, and social systems. We have to do this all the while maintaining an equal emphasis towards destroying the existing culture and its fucked up systems. If we want to do this then we have to get organized! This organization is going to have to be at all levels and across all cultural boundaries. However, the biggest social change we need to make is to change from a culture of mass to a culture of thousands autonomous units, cells collectives; whatever.

I cringe every time we get a letter by someone wanting to join Profane Existence. Perhaps we haven't made this clear enough but we are against the dominant culture and against the methods of organizing the dominant culture. The dominant culture is one based on mass. Mass movements, mass political parties and mass migrations to shopping malls during the holidays. It's been said by a more than a few ignorant dickheads that "the masses are asses." While I don't think that's really true, when you think in a mass then you lose your individuality and become just another faceless sheep in the flock. Our strength is based upon the individuality of each person and there's no room in a mass movement for individual intuition. Further, this lack of individuality stunts self-worth and motivation. The only thing holding mass movements together is a professional leadership and an ample supply of people to keep it together. Consumers buy Coca Cola and ignorant do-gooders join political movements. I am profoundly convinced that people are at their creative and productive best when they are left to tackle a problem by themselves or with a small number of like-minded people. The fewer people, the less compromise. However, there are few people in this world who can make sweeping changes on their own and cooperation among individuals is what it's going to take to make an impact. While I believe anarchy means creating chaos in the face of law and order, it's also a fancy term for cooperation, as my friend Doyle pointed out in *Prophetic Visions* and *Anti-System*.

With this I lead into explaining why we have chosen our own collective structure. I would like to go on to further explain the strength of autonomous collectives, political groups and action "cells." I also want to explain the even more powerful organizations that can come about when they get together and form non-leadership federations. Unfortunately I will have to postpone the later for a later article because I want to explain collective structure in some detail here.

The basic definition of a collective is people coming together to share resources and skills to get a common task accomplished. This could be anything from growing food, running a shop or printing punk rock T-shirts. A collective can be just one person if that's all that is needed to get the task accomplished. The purpose of the collective is to accomplish tasks and replicate itself instead gaining members. The larger the collective, the more people involved, the more compromise and finally you're back again to a non-democratic structure.

A collective is where all the people involved have control over the decision-making process and reap the direct benefits of collective organization. Control by a small group or minority is the enemy of the collective. So-called collectives like many of the present food co-ops have a board of directors who make the decisions and in many cases the workers are prohibited from any

part of the decision-making process. That makes these so-called "alternatives" just as much a part of the dominant culture as Dan Quayle. Hierarchy is the opposite of collective process and will exist as long as we bow down to it or be co-opted into it. The strength of the collective is that it sets its own agenda and can concentrate on completing a task at hand. There are no orders from some boss one rung up on the ladder and the only boss there is to please is the individuals of the collective. Only in a collective situation can decisions on exactly how things should be done and work be based on ability, not on unrealistic demands from someone outside the group doing the work.

Size is of the utmost importance to the collective. The smaller the collective, the more efficiently it will run. Large organizations tend to form an elite who direct the labor and those doing the labor are minimized by becoming only a tiny fish in a large school. As stated so eloquently in the pamphlet *Anti-Mass Methods of Organizing for Collectives* (Shrinking Publications and Distribution / P.O. Box 610 / Edinburgh EH15 1UG / Scotland); "The strength of a collective lies in its social organization, not in numbers. Once you think in terms of recruiting, you might as well join the Army." A collective must ensure that everyone is involved with the decision-making process. The larger the numbers the more difficult this will be. The collective should be concerned with replicating itself, not adding to its membership. The strength of a collective is its small size and resiliency when mass movements tend to fall apart easily. Collectives are the localized heart of activity and the smaller the focus of activity then the less chances it has of breaking apart. Obviously, there are situations where larger organizations are necessary, like community organizing and so on. In my next article on federation structures I will go into this with some detail so be patient, please!

Now I'd like to relate a little bit of this thought to our own situation. For a long time Profane Existence was pretty much a collective of two or three people. Obviously the amount of work we had to do was monumental so we often found volunteers to help. However, we realized that this system was neither democratic nor efficient. And since we don't possess super-human powers we opened up the collective to a lot more people. However, when you start having to raise your hand at meetings the level of enthusiasm drops off considerably! We had 15-20 people floating in and out of our weekly meetings with many never showing up a second time. This was really frustrating when it came to making decisions and caused some resentment within the ranks of the dedicated workers.

We felt the solution to this was to make



in the future, and so this is the way we need to organize our lives now.

Collective membership can be defined in several ways: by workplace or trade (as in the case of Powderhorn Co-op), by locality, by politics (as in the anarchist political collective AWOL here in Minneapolis), by identity (i.e. a collective of women, Blacks, queers, etc., as in the Combahee River Women's collective in Massachusetts), by common interest, or by any combination of the above. (Profane Existence is a combination political and economic collective.)

The key to creating an anarchist society is not the makeup of a collective, or even its goals. The key importance of a collective to an anarchist society is its organization. If a collective is organized in a way opposed to hierarchy and domination and if it balances individual autonomy with accountability (within and outside the collective), then its goals and tasks will almost inevitably work toward the creation of a free society.

Revolution and Collectives

Along with putting anarchy into practice, one of the key functions of a collective is to establish the foundations for a revolutionary transformation of



the collective as closed organization. In order for the collective to function democratically and efficiently we realized we were going to need some broad changes in our very loose structure. We hammered out what kinds of changes we felt needed to be made and wrote it all up in the form of a collective charter which has proved quite a valuable resource in formalizing a structure and provided a point of agreement for everyone. We felt the closing of the collective was our first step and went through all the rigamarole of figuring out such things as what constituted membership in the collective. For security reasons a closed collective is vital as well as giving us an exact number of people to count on to do various things.

Even with a closed group we still felt the relatively large size of our group would hamper our ability to get things done and saw that we were wasting time making decisions as a whole group for things that only affected a small part of the collective. Hence, we split the collective up into eight smaller collectives, which we call "working groups," and set a limit on the amount of people who could be involved with each working group. Ideally, a collective need only have a single working group but the amount of task the P.E. Collective has taken on necessitates several small collectives working in unison. We also set a limit on the numbers of working groups each person could be an active, decision-making member in to keep one person from having too much power. There is still a great deal of overlap within the different working groups and each group is autonomous to make its own decisions regarding its own activities. We've managed to practically double our productivity, while having less people than just six months before. What I'm saying is that to better focus our energies we narrowed down the scope of each small group. By all working in unison we accomplish the total organization of Profane Existence. We hammered out a charter as reference agreement among the different working groups to build cooperation between our different groups.

I can already hear people screaming about us making rules but everyone in the collective agreed to our structure and we are not imposing this on anyone unwillingly. This new structure has been such a great success, albeit a bit awkward in the beginning, but the benefits are to numerous to mention. We now only have full P.E. Collective meetings once a month and this is only to work out our common interests, set common goals and allow room for a group discussion of our activities. This decentralized structure has also allowed us time and energy we never had before to do things such as have informal monthly workshops within the collective and help get other collectives started.

The way we have set up the Profane Existence Collective internally leads into large organization of the collective structure. Next issue I hope to continue my organizational theme to cover local, regional and national federations. Successful anarchist organizing has always been one of free associations between many local unions, collectives and cell groups. The Poll Tax in England was defeated on the strength the decentralized organization of the local Anti-Poll Tax Unions. I will explain this and cite other practical examples of successful federations and hopefully give some information on how to prevent career politicians from taking control of them.

A collective should not try to "withdraw" from society like some sort of hippie commune; it should try to change society. To do this we need to establish counterinstitutions to the existing system (worker co-ops, etc.) and make connections with already existing institutions. For Profane Existence to help develop a counterinstitution to the corporate music industry, we must be linked with that industry in some way, which is why we work with pressing plants, have to sell our records instead of giving them away or exchanging them, etc.. This doesn't mean we have to "sell out" or deal with Caroline, only that molding records out of clay and selling them exclusively at Rainbow Gatherings is as pointless and laughable as millionaires like Billy Bragg whining about capitalism on CD's put out by Warner Brothers. In the words of anarchist C. George Benello, "The developing countersystem will require a dialectical linkage with the existing system. Just as it is useless to confront the existing system when an alternative does not exist, so it is useless to build a countersystem which has no bridges to the existing system."

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WHO CARES ABOUT COLLECTIVES?

by joel

We do. Why? Because collectives are the strongest tool we have to put anarchy into practice today, to the extent we can within the confines of the state and capital. The issue of collectives also gets at the heart of the question: what is anarchy and what makes it unique from Marxism, socialism, and all the other "isms" pushing papers at every demo and rally? While anarchy is many different things to many different people and we don't claim to have any ideological lock on what anarchy "really is," one important thing to realize is that anarchy is a form of organization (contrary to what Sid Vicious anarchists may tell you) and it's significantly different from other types of organization. Collectives are one very important form of anarchist organization.

Anarchy in Action

But what's so great about anarchist forms of organization, collectives in particular? First and foremost, unlike any other form of organization,

they oppose hierarchy. Collectives are groups of people who band together as complete equals, with no leaders or bosses. This does not mean that everyone has to be equally good (or equally mediocre) at all tasks, only that no one in the collective has more political or social power than another. No other form of organization in the Western world opposes hierarchy, which means that all other forms of organization promote and practice inequality, and therefore coercion and authoritarianism. Secondly, collectives are like a good punk project: they are do-it-yourself. Collectives define their own tasks and objectives and they put their own resources to work to complete their tasks, interacting with other collectives or persons outside of the collective as they see fit.

Collectives function according to several key anarchist principles: direct democracy, full participation of all collective members, equality, autonomy, mutual aid, and resolute opposition to hierarchy and domination. This is the kind of world we want

HIS/HERSTORY OF EMMA

The opening of Emma Center is a small victory in a larger revolutionary struggle for collectivization and self-determination and freedom from authoritarian, sexist, homophobic, racist, classist, ableist, and ageist structures (sound P.C.? you bet your fuckin', bootyie girlfriend, and damn proud). Part of an anarchist vision is to work towards creating a new society and Emma is a step towards that for the Minneapolis anarchist community.

The idea to open an anarchist organized community center came out of discussions in TCAF (Twin Cities Anarchist Federation) meetings last winter. Some general goals were laid out in the beginning: The center would function to tighten the anarchist community in the Twin Cities, serve as an educational information tool and network, and be able to provide certain services to the surrounding communities like child care, a food shelf, soup kitchen, a bookstore, a meeting place for anarchist organizing, and a place for accessible all-age gigs and events like art shows, theatre, and other forms of performances. TCAF spent a few months trying to brainstorm and hash through all this talk in the hopes that talk would lead to action. So, because discussion was starting to feel just like that and only that, we realized that TCAF was not the place for organizing the center because TCAF is not and should not be singularly focused on one issue. But many of us also felt the need to be devoting more time to the advancement of the community center beyond more than a theory or idea. So TCAF decided to form a caucus that would deal solely with the community center. What came out of these weekly meetings was the establishment of proposed working groups that would keep Emma functioning as a collective of inde-

cratic fashion. Rotation of committee membership is voluntary, though strongly encouraged. We want anyone who is interested in working on a committee to have an opportunity to do so.

General assemblies meet on the last Monday of every month. Their purpose is to ensure that Emma is run in a direct-democratic, egalitarian manner and to encourage as much member participation in the running of Emma as possible. While only members may have a vote, any person from the anarchist or local community is welcome to come and voice his/her concerns about the center. Assembly decisions are made by a one-person one-vote basis where each person has equal power. Optimally, decision are made by consensus, but if consensus cannot be reached on a matter that requires a decision, decisions are made based on a two-thirds majority vote within the collective. Dissenting opinions are given full expression before and after any vote, and efforts are made to accommodate minority interests as much as possible without damaging the integrity of the collective and the democratic process.

However, despite our charter, ultimate power resides in the general assembly, not some written document. The charter, which merely helps us formalize (and remember!) our structure in order to prevent informal hierarchies from developing, can be changed at any general assembly (and it has!) so long as the changes made are in keeping with the spirit of the original charter and Emma's policies and Statement of Purpose. This keeps Emma's organization flexible to the needs of the collective and (hopefully) the community, while keeping folks from being able to change the charter so they can elect a King or a Vanguard Committee or some other form of authoritarian bullshit.



books, zines, records and locally made arts and crafts, offering daycare, having gigs and plays, having an anarchist coffeehouse, providing an open space for meetings, etc.), we thought it was as simple as finding a space and doing it. Oh naive! We went out, found ourselves a cool, cheap space, began fixing it up, and generally had our hopes sky high and the cockles of our little antiauthoritarian hearts all warm and cuddly.

However, trouble soon brewed. After a routine call to the neighborhood association by the community relations committee to say "Hi! We're here!" and to establish some sort of communication with them, we were met with all sorts of questions, concerns, and furrowed brows (okay, so we talked to them on the phone, but I'll bet their brows were furrowed). We went to one of their Land Use meetings, and to our

situation are quite different. Property owners' signatures are not enough. If you don't have the approval of your ward's city council person (ours is Tony Scallon, an ex-cop) and your local neighborhood association (for you out-of-towners: Minneapolis is broken up into 88 different neighborhoods, and each one has a neighborhood association that has been christened by the city as the "voice" of the neighborhood), your chances of getting a zoning upgrade are next to zero, no matter how many signatures you have. Of course, both the neighborhood association and our good ex-cop friend strongly discouraged us from trying to rezone, because it supposedly lowers the surrounding property values and because once you rezone a space it stays at that zoning even after you move out. So, while both groups said they had no problems with what we wanted to do with the space, rezoning would allow "less savory" businesses to move in after us. Realizing what we were up against, we decided to keep our zoning and live with it.

This whole zoning thing is fucked because it's totally bureaucratic, classist, and has this whole facade that somehow the community is controlling its own destiny. Like all good government agencies, zoning is totally bureaucratic. We were constantly on the phone with the zoning office, the neighborhood association, and Tony Scallon's office trying to find out what we could do, who's approval we needed, what our options were, and other headaches. If bureaucracy isn't an argument for anarchy, I don't know what is!

Like most government agencies in the U.S., the whole rezoning procedure is totally biased toward the middle and upper classes. Note that we needed signatures from surrounding *property owners*; never mind that everyone who lives or works around us rents.

EMMA CENTER

pendent, autonomous bodies that would be held accountable to a larger general assembly. We wrote a proposed Community Center Charter, and a set of community center principles.

We then went ahead and applied for non-profit status, which we now have.

Our lease started July 1, so that makes seven months that we've been talking, researching and planning this action. In that period of time many of us learned a lot about anarchist structure and collectivity. After signing the lease a lot of people became active in a massive cleanup and reconstruction. We had five big general assembly meetings in the center before we opened. They have been the most participatory large group meetings I've ever taken part in.

What's come out of assemblies is the hope that as we become a stronger collective of anarchists working together under the principle of mutual aid and as we develop greater trust and commitment among each other — stuff that's already happening as we become more solidified as a larger collective — we will be able to make ties with the larger community and make them familiar with anarchist forms of organization and anti-authoritarian ideas.

RUNNING EMMA ANARCHICALLY

One of the purposes of Emma is to demonstrate to people that anarchist forms of organization work and that they work better than exploitative, alienating forms of liberal capitalist organization. Therefore, the structure of Emma is as important as the merchandise we sell or the activities we have planned.

Emma's structure is designed to ensure that the Center is a volunteer-run, non-profit, collective enterprise that is organized in an anti-authoritarian and nonhierarchical manner compatible with the basic anarchist principles of equality, individual freedom, and mutual aid. The basic structure is written up in our charter, approved unanimously by the collective, which provides some basic guidelines that help us run the center in an anarchistic way.

MEMBERSHIP

Emma is a membership-run organization. Only those who are members of the collective have a vote and may serve on a committee. Members are those people who pledge \$10 a month to Emma to keep it financially stable or those who volunteer five hours a month to keep the place running. We made Emma a membership collective so that those people who are directly involved with Emma are the ones who decide its future. If we weren't member-run and anyone who walked into one of our meetings could vote, Emma could be overrun by Commies, liberal do-gooders, or even fascists. Emma is our space and we plan to keep it that way. Anyone is invited to be a member as long as s/he is willing to put in the time and/or money and agrees to abide by our policies (see sidebar).

ORGANIZATIONAL STRUCTURE

The basic organizational structure of Emma is federal: power is distributed among small (3-5 person) autonomous committees who are accountable to and united by the whole collective in monthly general assemblies. Some of the committees we have are financial, merchandise, coordinating, propaganda, women's space, security, and community relations. Committees do the bulk of the work and are autonomous in their day-to-day activities, but each committee is accountable to the entire collective and each committee's goals and proposals are subject to approval by the collective. All actions by committees are subject to criticism by any member of the collective (as well as from people outside the collective) at general assemblies. All committees work in a direct demo-



Would you want these people setting up shop in your neighborhood?

PAYING THE BILLS

So how in the hell are we going to pay for Emma? There are two primary methods: selling merchandise and soliciting pledges. Selling merchandise (mostly books, periodicals, records, and locally made stuff) is pretty self-explanatory, but pledges are a bit unorthodox for a store. Basically, to ensure that we can pay our rent and guarantee our financial stability, we ask people (mostly from the anarchist and punk communities) to pledge a certain amount of money to Emma per month. We ask for anything people can afford to send, whether it's \$5 or \$50. If people pledge \$10 or more per month, they are considered collective members and thus can vote in general assemblies and serve on committees. The pledge system, as long as people take it seriously, really helps the center financially and allows us to worry about more important things than money, like how to have an anarchist good time in the space!

HASSLES AND OTHER CRAP

There have been plenty of headaches in putting Emma together. Besides some really long meetings and a lack of money to put into getting merchandise, we've had hassles from the nice, liberal city of Minneapolis.

First, they decided to tear up the street in front of our store for a half mile in either direction. Right now the street is total chaos, putting a hamper on a lot of walk-in and drive-by business we hoped to get from the neighborhood and making the space inaccessible enough for people to avoid coming over. Right now, Emma is accessible via 35th Street, but Bloomington avenue won't be open until September at the earliest, and maybe not until Thanksgiving, so this was a fine welcome by the City of Lakes.

ZONED OUT

However, road construction has been but a fleck of dust on a rare 7" compared to the major headaches we've had with the Minneapolis zoning commission. You see, when we began thinking about how great it would be to have an anarchist community center, we brainstormed a bunch of ideas and then made more formal proposals to the collective. Once we approved the proposals and developed some idea as to what we wanted to do with the center (which included selling

surprise, found ourselves at the top of agenda. The people were nice enough and I doubt they were out to get us, but they introduced us to a nightmare from which we're still recovering: zoning. They asked us if we were zoned for the things we wanted to do, if we had off-street parking, if we had run this through the zoning office and our local city council "representative," etc. Uhhhh, errr, we don't know.

So we called the zoning office the next day and found out that half the stuff we wanted to do, we can't because we aren't zoned for it. Making a long, painful story short, we finally went down to the zoning office, talked to a zoning aide, and found out exactly what we could do: sell books, "gifts," have a reading room in the front of the store, and allow "private clubs" to have meetings at the space. This won't cramp our style too much, as we're still going to do a lot of great things, but it is a drag.

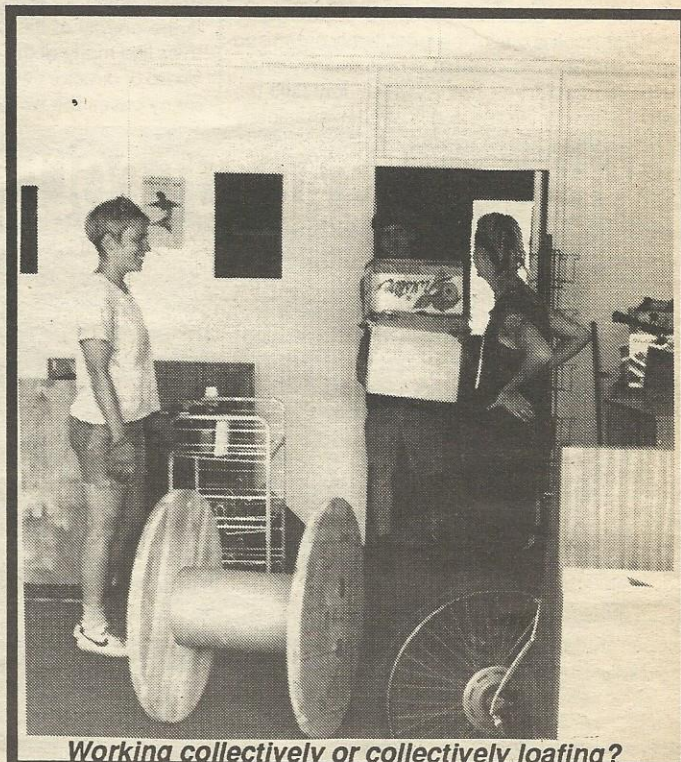
The moral of the story is: if you're going to do things the legal way like we have (i.e. by not squatting), check out the zoning of a space before you sign a lease, because it's really hard to change the zoning, as we found out. You see, we decided to try to upgrade the zoning because it would give us more flexibility with the space, but to change zoning you have to get a list of property owners within 100 feet of the space and have 2/3 of them sign an affidavit saying that they approve of you trying to change your zoning. Theoretically, you then take these signatures to the City Council, who then votes to approve/disapprove the rezoning proposal. However, the politics of the

Hmm: White property owners having decision-making power over the fate of neighborhoods significantly occupied by lower and lower-middle class Blacks: how unusual! The actual residents of the neighborhood have little or no say as to what goes on around their homes.

Equally infuriating, this whole process has a smelly air of legitimacy because the "community" supposedly has power to influence the city council's decision. The "community" is supposedly represented by the neighborhood association — who actually do have influential power with the city council in these matters — but from what I can tell, our neighborhood association board of directors is overwhelmingly white, middle class, and own property, which is not an accurate reflection of the community's racial and class makeup. Of course, this doesn't even address the fact that hierarchical representation of this form is a joke and that only direct participation by the neighbors themselves can accurately represent a community's interests. Future Emma

Because we are starting to put our anarchist practices into long-term practical use we should expect our actions and experiences with the center and the community it exists in to be learning experiences that will inform our anarchism. It is hard to define our future and know what our role is going to be in this community. We can only continue to strive for a form of organization that is non-hierarchical, where everyone's voice is heard, and where queers, wimmin, people of a variety of ethnic and class backgrounds and experiences, differently-abled people and youth feel as equally safe and respected as white male heterosexuals. So far there are some designated weekly events: Wimmin's space every Sunday from 3pm-midnight; Queer space the first Tuesday of every month from 7-midnight; Twin Cities AYF meetings every Sunday from 12pm-2pm, and more. Emma General Assembly meetings are the last Monday of every month, so come if you're interested in voicing your concerns to make a proposal, or to experience anarchy in action!

—Ms. Abinni & joel



Working collectively or collectively loafing?

Powderhorn Co-op is a worker managed collective. It is a good example of a counter-institution at work; that's why we decided to interview them. Right now Bloomington Avenue in front of Powderhorn is closed due to constructions, which is affecting their business. Help Powderhorn Co-op stay alive and show your support by shopping there. Powderhorn is located at 3440 Bloomington Ave. S. (724-5588).

Joel: Why don't you explain the story of going from a consumer-managed co-op to a worker-run collective co-op. How did that change come about?

Liza: Joe and I got hired around the same time, fall of '90. We were working with five other people and a manager and an assistant manager and things were really fucked up there. I found out that I was getting paid less than all the others — mostly men — who had gotten hired after me. We were alienated workers and we hated it. We started meeting in the basement of the co-op, just six of us, and we started organizing ourselves and became angrier and angrier. We went to the board with a number of issues that we had, like the pay inequity that was blatant sexual discrimination, scheduling —

Joe: Workers couldn't go to board meetings. Staff members couldn't become board members. I went to a board meeting about a month after I'd been hired and was told that I couldn't stay at this meeting — it was just for board members and workers didn't have a place there. We were upset that workers couldn't go to board meetings and couldn't have a say in how the co-op was run even though we were the ones that were there day to day. And the whole thing about scheduling was kind

Joel: How does your work with AWOL connect with the work you did at collectivizing the co-op and how does this go along with the revolutionary anarchist working principles of AWOL?

Joe: [Anarchy] needs to be more than just a smash the state philosophy. We need to develop democratic practices and develop ideas about how workplace democracy functions and about how community democracy functions and how to create non-alienating ways of interacting and so this seemed to be a really good idea because it could be a community food resource and within the food resource could be a place for democratic practice: non-hierarchical, anti-sexist, anti-racist, anti-homophobic, and very much anti-capitalist and anti-statist, so that's a major part of it.



collectives and those collectives, over a seventy year period leading up to the 1936 revolution, laid the basis for social revolution. In that sense I think Powderhorn is like a small step towards social revolution. I agree with Liza, we're not yet a really revolutionary institution because we're still enmeshed in the market and we still have commodities and we still have to mark up our prices, but at least we've done away with the typical capitalist wage labor dynamic. The subversive side is that we have done away with a boss. We've done away with the idea of capitalists exploiting our labor and being alienated about what we do in the store. We do find personal fulfillment, but we're also chipping away at the market because we can decide as a collective what we can buy, who we want to buy from. We can decide how much we want to mark things up and how much we want to mark things down and we can begin taking steps towards creating a real liberatory institution and also provide an example to other people to collectivize. Hopefully, the example of Powderhorn could spread and people can begin getting these experiences in self-management and beginning to take over their work places, which is what ultimately is so important to social revolution. So it's kind of a small step towards what we want. And it's really a concrete thing, too, more than just ideas.

Justine: You're aligned with North Country Co-op. Have you ever talked about forming a federation of collectives? Are there enough collectives in the Twin Cities to do that?

Liza: Well there are four business collectives — The New Riverside Cafe, North Country Co-op, The

assembly where decisions could be made about what goes on in the community, not just the individualistic needs of the collective.

Liza: In relation to the co-op, there's been problems in the past with other co-ops that I know of that are collectives where the membership doesn't agree with what the co-op is doing and the collective acts entirely on their own and that creates positions of real hierarchy and it's important to have, like Paul was saying, places of accountability outside the collective.

Justine: So what do we do with places like The Wedge [a consumer co-op in the Twin Cities] that call themselves a co-op when they're a huge business? Powderhorn is such an educational tool and an example of real collective structure, but when you're coming up against something like The Wedge and what they relate to the community, how do we deal with that? How do we educate the community on how fucked-up The Wedge is?

Joe: Part of it is just trying to recapture an ethic of what a co-op should be, which I don't think The Wedge falls into. They have really strict management practices and it certainly operates like almost any other kind of institution. When co-ops first began in the late eighteen hundreds, they were workers' co-ops to get rid of the bourgeois middle man and find ways to advance revolutionary struggle. So co-ops would not only be, in our instance, a food resource, but would also be an educational tool and would advance revolution. Co-ops can either do that or not do that and North Country attempts to do it some and Powderhorn attempts to do it some. A place like The Wedge has decided what they are — just

POWDERHORN CO-OP

of weird because what was going on was before we started meeting was that the manager would pit us against each other in terms of pay. People who were on better terms with him would get better hours. We didn't really start to realize this until we started meeting in the basement like Liza said and everybody started coming out with all these stories that were really similar. Everybody was really getting mad.

Liza: We went to the board a number of times with issues that we wanted and the board gave us a lot of what we asked for. We asked for pay equity and our own scheduling. We got to be in charge of our own scheduling which the manager freaked out over and we also got to have a staff person on the board and we got to be voting members of the co-op and that was a really big thing. But even with these gains we kept getting fucked over by management and sometimes by the board too because they had hired the manager. So finally the staff compiled a staff report and we said, "This is what we've done this year." The board didn't even want our staff report but we were like yea! we're gonna do it! So we wrote up this staff report and at the end we said we recommend collectivization — we've been working for this for over a year and this is what we recommend and it was amazing because we went to this membership meeting expecting nothing, not even to get heard, and the members that were there voted to collectivize. It was really amazing; we were so surprised! In the middle of the meeting Amy, this womyn who used to work there, and I were sitting next to each other and we were clutching each other like "Oh my god, this is happening, this is really happening."

Justine: Were the workers in solidarity about collectivization or did people end up leaving? Were there mostly anarchists behind the movement towards collectivization?

Liza: I think there were a lot of divisions in the staff, a lot of political differences. No, there was not unity. Joe was actually gone on a speaking tour and so I was working with a lot of different factions and it was really divisive and the manager continued to pit us against each other. There wasn't a whole lot of unity, although we did prepare this report and we were all in favor of collectivizing. We all had completely different ideas about how we were going to do it, what that would entail, how that would involve our old manager. A couple of us insisted that we would only recommend collectivizing if we could start anew and get rid of the old staff and make it a real democratic process and involve people in the community and get people in the community to apply. We made it certain that if we went collective we would hire a whole new staff and so a lot of people were against that because they didn't want to lose their jobs.

Joel: So the manager ended up getting fired.

Liza: Right.

Joel: This may seem a little off the subject but could you briefly explain AWOL?

Paul: AWOL is an ecological anarchist political collective that's been around for close to two years, based in Minneapolis. We do a lot of different work around a lot of different issues. We do militant street protests and education and confront internal dynamics. We're a Youth Green local.

Liza: Some of us put out *Free Society*.

Justine: It's clear to me what your political agendas are from knowing you and knowing that you're anarchists and knowing that you work with AWOL, but what are the real things that you need to confront around racism, sexism, and homophobia, in the co-op, either within the collective or between the worker/customer relationship? What is your relationship with the community evolving into? How do you end up confronting stuff?

Liz: I think that's a big question, but as we said before the manager had alienated so many people through his homophobia and racism and sexism that I think that people in the community — whatever that is — are really grateful and glad for this change and yet wary still because of the huge, horrible things that happened. Within the collective I think we work really well together and if people need to deal with racism, sexism, or homophobia, that can be a safe place to do that — within the collective.

Joel: Maybe somebody could explain what a collective consists of, its revolutionary purpose and how you see Powderhorn Co-op fitting into that.

Liza: I think it's hard to talk about a revolutionary collective within the capitalist system. I mean, we're definitely a capitalist business right now. Commodities are exchanged and there's a customer service entity about the whole thing and so it's hard to think that... although I would like for it to be potentially revolutionary it's hard to see it as being a revolutionary thing right now. It is definitely a much more democratic place of work than I have ever been in because all six of us are equally important and we all make decisions together by consensus and all of our voices are valid. We all realize that and work with that and that's really important. Most people don't ever get that experience at all — working in a collective — and it's a really important experience. It also means people need to take initiative and that's hard because we're so used to being peons working the cash register. It's really hard to talk about being a really revolutionary collective.

Joel: Well then, what's the purpose of being a collective at this stage?

Liza: To have a democratic workplace with people. I think potentially if we become a real community institution, a real counter institution, then there's potential for real change.

Joe: Well I think collectives are revolutionary in nature anyway, if they operate as a democratic situation that allows everybody to interact socially in a way that they can call each other on stuff and also support each other in initiatives, and it helps us unlearn hierarchy. We're brought up in a society that's almost entirely based on hierarchy and domination, so as Liza said we don't get that experience to work non-hierarchically, we're used to working as individuals or in a stratified situation. In that way collectives can be a really good way for us to begin to develop new kinds of social bonds and new ways of interacting with each other, not just based on being friends or based on working for something. Collectives encompass both and help us reshape ourselves and consciousness.

Joel: How do you see collectives fitting into anarchist theory?

Paul: They're a big part of anarchist practice. The Spanish Anarchists were organized into workplace

Seward Cafe, and Powderhorn Co-op, and it's interesting. After we started organizing, the East Calhoun Co-op staff, where there are anarchists working, started organizing and they still have a manager and staff, but their staff is very strong and they have meetings all the time and have a lot of ideas. So I think that it's still potentially a really exciting idea, co-ops getting together. With North Country, I think we're already a mini-confederation.

Joel: Most of the time when I think of a collective, when I think of the Emma collective, the Profane collective, or the Powderhorn collective, they're all relatively small in number, maybe a dozen people or less, and so I usually associate small face to face assemblies with collectives. Do we need to be breaking everything down into these small face-to-face groups or are there some larger projects, some forms of industry that need to be organized in a different manner?

Joe: The example that everyone points to is the Mondragon Collective in the Basque region of Northern Spain. It's a collective that makes mostly industrial equipment and refrigerators but it's a democratic collective set up that has about fifty thousand workers. Its industrial production is the major thing but there's also food co-ops and restaurants. It's an example of an expanding collective economy which is broken down into smaller units which can make decisions on an autonomous basis but are linked up confederally.

Joel: And that's existing today?

Joe: That's existing today.

Paul: I think it's a really complicated question because you can have collective living situations, collectivized workplaces and political collectives, but then also for a community you can have other forms of democratic decision making bodies, like community assemblies where people from various collectives or workplaces could come together more as members of the community [than as a collective]. There's a danger if you just put an emphasis on workplace collectives in a sort of anarcho-syndicalist model that the workers could then develop hierarchical relationships to the community, so you could have this democratic workplace but they're polluting the river or they're building some useless thing and charging so much to the community that even though you have a democratic workplace or a collective there still could be a relationship of domination or exploitation of the community. I think it's important that there be this kind of community



a capitalist institution — so here I think the word co-op is over generous.

Joel: How does revolutionary struggle involving collectives differ from anarcho-syndicalism?

Paul: ...I think that anarcho-syndicalists are workerists in the worst sense in that they glorify work. A lot of people don't want to work and they shouldn't have to. There's a lot more to us as human beings than just what we're doing in the workplace. I think we need to define an anarchist society as being a place of human freedom and creativity, not just control over the workplace. Therefore, we need to talk about ourselves as human beings, not as workers. We have to recognize



that we work and that work should be fulfilling, but to identify as a worker is a problem... I don't want to be tied down to the workplace.

Joel: What kind of communication should collectives like Powderhorn and Emma be making with the larger community? We're two mostly white collectives operating in a largely African-American neighborhood. How are we going to start making these connections? How do we start talking to people about collectives or talking to people about anarchy and gaining respect from the community? It seems like such a massive issue.

Joe: I think one thing is face-to-face communication and just talking on the street. That's a big thing. That's really important and that begins to build trust. Knowing how to sensitively ask questions about the neighborhood and get a sense of what's going on and listening is a big thing. If we just try expounding revolutionary ideas down people's throats, it's obviously not going to work and shouldn't. Also, if we as collectives begin to act in solidarity with things that are happening in the neighborhood, things that are being initiated by neighborhood people, Black or white, find out how we could assist through our own resources. It's our job to just assist for a while and build up a track record of trustworthiness.

Paul: In addition to this face-to-face thing, I think demonstrating dedication and confidence, that we are serious about what we're doing and dismissing a lot of the stereotypes about anarchists by showing that Emma can function in a way that's open to the community, and with Powderhorn we talk about anarchism and a lot of people who shop there know we're anarchists and the fact that we're there and we're doing this thing, we're putting our ideas into practice and showing a certain amount of dedication gains respect.

Beat Back the Yuppie Attack, Make 'em Take the Bus

By Dr. Poopstain MD

The dumbshits that think they rule the Twin Shitties have concocted yet another brilliant scheme to improve things for the rich, of course at the expense of the poor. They want to take the 35W freeway that runs south through Profane Existence Territory to the airport, Maul of Amerikkka, and endless horrible suburbs and expand it, enlarge it, maybe add a little light rail transit so lame arsed suburbanites can save five minutes of travel time from their stupid little anal shit boxes of a house to their oppressive mind rotting indentured servitude in the prison office towers downtown. Four of the five plans for the freeway expansion the government is studying involve huge amounts of money, ten or more years of construction, and massive destruction of houses and businesses that now lie in the way. The fifth involves keeping freeway the same, except reconstructing them.

Freeways Keep America Free

35W was built as part of the federal government Cold War effort. The national interstate system was greatly expanded after the Second World War as part of a defensive structure to deal with the coming Commie invasion, I guess in Minnesota's case from Canada (look out!). The "National Defense Highway" also helped the car industry because no matter where you build a road, people who can afford to will buy cars and drive on them. By the time it was finished in 1967, it had plowed through some of the poorest neighborhoods in town — Phillips and Whittier — dividing and conquering and at the same time keeping downtown clean and separated from the mostly Native and African American population that live in these neighborhoods. It worked; Phillips and Whittier, though better off than many other American inner cities, are basically war zones, a constant heavy police presence; a lot of people in pretty desperate circumstances.

35W and the entire interstate system also gave industry an infrastructure to transport goods around the city and the country, making way for the moving of industry and jobs from the inner city to the far suburbs, out of reach for those in the inner city who are too poor to afford a car. A lot of factory jobs are too far away to take buses to in the Twin Cities; therefore a car becomes a necessity and if you can't afford one, tough bananas.

America Needs More Freeways

35W as it stands now is an average six lane highway that is pretty slow during rush hour. The state government's five plans include two that would expand it to a ten lane super highway, with another ten lanes stacked on top at certain places and special carpool lanes, and two that would expand it and put some Light Rail Transit (LRT) in at the same time. The expected cost would be somewhere around a billion bucks. 1400 units of housing would be destroyed, forcing 3400 people to move. 300 inner city jobs would be replaced with concrete, and people who live near or commute on 35W would face ten years of construction hell. And it will be obsolete when it's done because whatever growth that will go on in this city will be done along the best transportation routes; where ever you build a highway people will come. More cars coming from the suburbs means an even more congested downtown, but not in any positive sense. Many on-off ramps on the South side will be closed, making the highway even less accessible to the residents that can afford cars. Three percent of the people that live in the supposedly "liberal" Twin Cities rely on public transportation, a poor statistic when compared even to the urban U.S. average of 5%, let alone somewhere even a little bit saner.

The automobile (along with TV) is one of the main things that's totally wrong with this country. They cost money. They need gasoline which has to be shipped from far away, from countries that the United States has to start wars with in order to maintain a steady supply, a substance that's going to start running out sometime in the next century. They pollute this earth worse than anything else. They kill tens of thousands a year in automobile accidents. They are the backbone of this nation's economy. They must be destroyed.

Public transportation, though nowhere near perfect, is a little better. At least more people get moved from point A to B using less resources and costing less money. LRT is an electric train system proposed to go from Burnsville to downtown Minneapolis up the middle of 35W and underground through downtown and perhaps above ground all the way to St. Paul. Both government's plans for LRT include expanding 35W greatly as well; this is dumb because if people can drive their cars, then they will, and then no one will take the train. The city buses are already at a twenty year low as far as ridership. From personal experience it is by far the worst public transportation system

I've seen anywhere. The buses end at 1:00 AM, which is way too early, that means taxi's if you're rich or long and possibly dangerous walks if you're not, the service to the suburbs is strictly geared towards 9 to 5 downtown workers (ignoring the many suburban jobs available), the routes that are there don't run often enough and it's fucking expensive. The government's plans for LRT also include very few stops in poor neighborhoods. LRT would be a train for suburban people to get to and from work downtown and would be of very little benefit for the working poor.

Public Transportation is Un-American

The neighborhood associations potentially most affected by these proposals have banded together and formed the Neighborhood Transportation Network (NTN) in opposition to the government's plans. Earlier this year there was a crass attempt to push the state's proposals through without much public comment. A hearing was held in appropriately named Richfield, a suburb, and inaccessible to the inner city folks most affected by the proposals. It was supposedly the public's only chance to let the government know what they thought about the whole thing. The NTN managed to organize enough people to go to the

hearing to turn it into a marathon 7 hour meeting. The state is now reconsidering its options and has delayed the decision to next January, which is a small victory for community organizing.

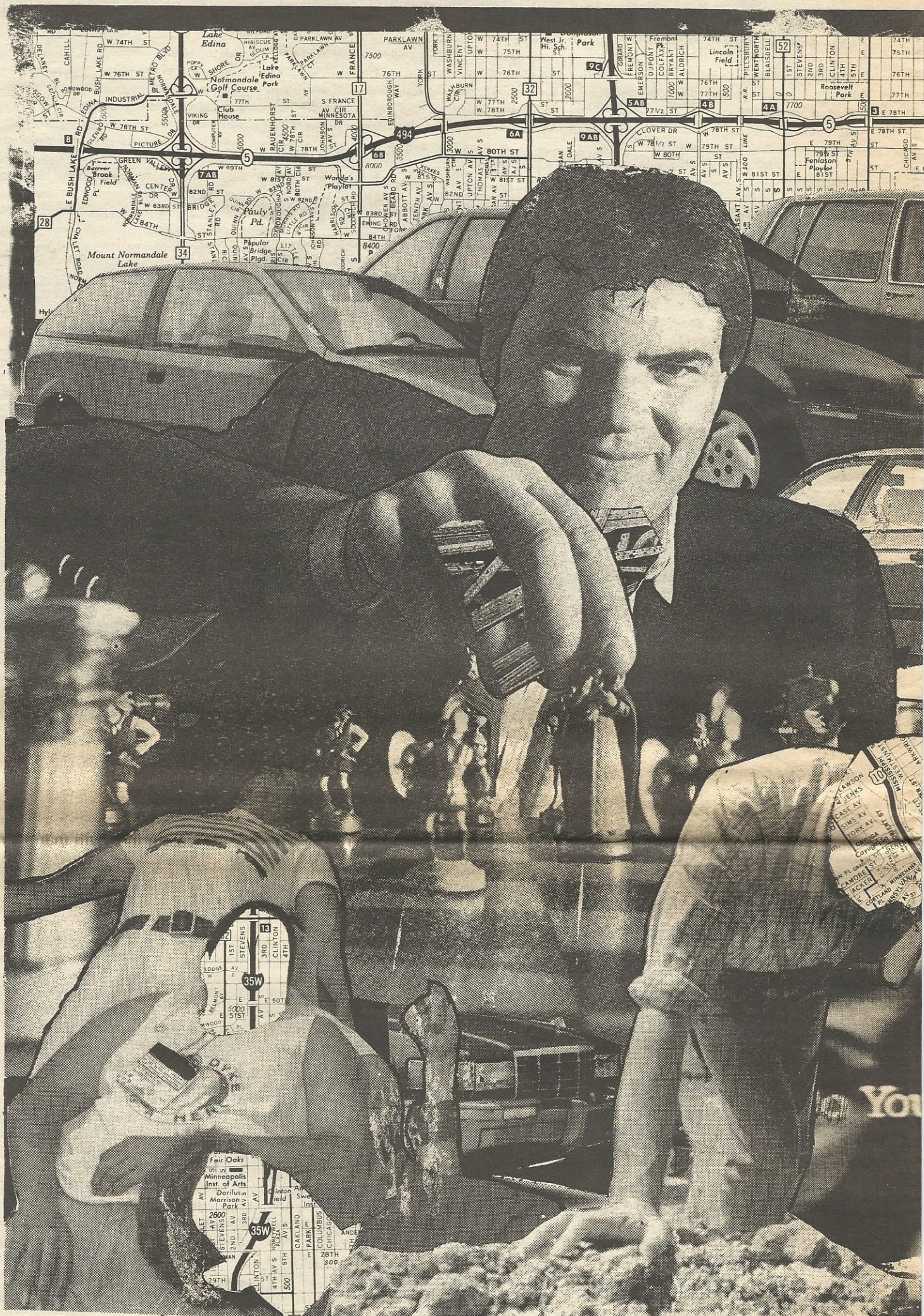
The NTN has drawn up their own counter proposals to the state's plans. It calls for LRT to be put in the middle of the already existing 35W, making the highway smaller and destroying only a couple of houses. This would mean people would have to take public transportation during rush hour yet goods could still be moved on the highways in off peak times. It would decrease our reliance on gasoline (whether it's in cars or buses, it's still evil stuff). Their proposal would also put stops in all the neighborhoods, in the hopes that shops and stores will spring up around the various stops, revitalizing at least certain parts of economically depressed 'hoods. It would also open up jobs in the suburbs to the unemployed of the inner city. Barring a revolution in '92, we feel that this is the better of the options.

Get With The Program

But seeing as the Revolution begins tomorrow, this is the fucking scoop. To us the entire concept of travelling long distances everyday just to make a living is dumb, dumb, dumb.

Our vision of the future sees, if not the destruction of cities themselves, at least the breaking them down into smaller self-sufficient neighborhoods, using way less resources and putting less of a burden on the Earth. Anyways, who wants to spend half their life in transit? If the government can afford to spend a billion dollars to speed up someone's travel time to and from work, why can't they afford to spend money at the same time revitalizing the inner city? Because they don't care, they never cared and they're never going to care about anybody except themselves and the ruling class. The NTN Rail proposal may run on more environmentally friendly electricity, but that power's got to come from somewhere (like the Prairie Island nuclear power plant), and that's going to be fucking with the environment whereas riding a mountain bike powered by rice and beans leaves only the sweet smell of flatulation. LRT is going to cost a whole lot of money, which has got to come from somewhere too. Something tells us it's not going to be from the rich fucks, not even the ones that are going to get the most benefit from it (a whopping five minutes less travel time).

Why should we care if people who live in the suburbs have a hard time getting to work?



From the 'Burbs



They knew it was going to be like that when they moved out there. The whole issue pits the suburbs against the inner city. The suburbs are where most of us punks come from originally. Rejection of them was, and continues to be, a central part of our rebellion. We've realized that our characters, our politics, our sexuality don't belong in the land of suburbia, where everything is supposed to be the same. We've all moved downtown (and a few to the country) to get away from the façade of normality that paints over the sick American family that lives there. We moved downtown because we're closer to our jobs (stupid as they may be), because it's cheaper, and because we don't have to see the rich bastards that run and ruin our lives.

35W was originally routed through poor minority neighborhoods not by accident but because these were the folks deemed less able to defend themselves. It's up to us to prove that we are capable of defending ourselves this time. We can educate. We can patiently wait for their "democratic" system to fail. We can refuse to leave our houses when they come to plow them down. We can fuck up their machines of racist destruction. We can fight them righteous mountain bike-style, U-lock in hand.

SMASH THE AUTOCRACY

As I sped along on my bicycle behind two members of the Class War Mountain Bike Club through the streets of Ottawa, I remembered a feeling that had been missing for a long time. The wordless partnership of people biking in a group through the city streets gives you a welcome feeling of knowing you're not alone amid an ocean of automobiles. I found myself thinking people should bike together more often. The mood grew sombre as we approached the Bank St. bridge over the canal. Police had blocked off the bridge and were redirecting cars. We manoeuvred through the road-blocks and saw what they weren't allowing the motorists to see: a large, five-ton construction truck, and just behind it a bicycle and a person's body. The body was completely covered with a thick blanket.

As we had guessed, the cyclist was killed. We heard about it the next day. It wasn't in the papers.

The Class War Mountain Bike Club (CWMB) was formed around experiences like these. They're a group of anarchists on bikes working to smash auto culture. To them, the car is a powerful symbol of everything they're against in society. I interviewed club members Dan, Kieth, Pat and Sean.

Ottawa citizens may remember CWMB from the Gulf War demonstrations of 1991. They spread their message with the help of banners proclaiming "Velorution" and "Smash the Autocracy". They have also carried out other actions, including blocking car traffic and picketing an auto show that took place during the Gulf War. The idea of a ritual idolizing the automobile in the middle of a war over petroleum struck them as completely repulsive. They stood in front of the Ottawa Congress Center with their bikes and handed out ecological summons saying, "Your car is an ecological nightmare."

So do they believe in going

around and smashing things? Keith resents the common association that people draw between anarchism and violence. He said that adversaries of



anarchism, including right-wingers, liberals and even socialists, have helped to create the myth that anarchists are reckless bomb-throwers who believe in gratuitous violence. He emphasized that there's also a whole tradition of non-violent anarchists. Violence is sometimes necessary in the struggle for justice and equality, he said, but not always. "Sure, some anarchists throw bombs, but a lot don't."

And besides, nation states are responsible for exponentially more violence than any other organization or individual," added Dan.

Sean said that while the word "anarchism" may frighten a few people, its principles should not. "Working class people lead lives that are actually pretty close to anarchist principles. We help each other out in hard times. Working class neighborhoods are real communities. So some parts of anarchism are

already there."

Do they really want to ban cars? "The idea is not to ban cars, it's to make cars unnecessary." And how do you do that? Well, it's not an easy process. You have to eliminate the ruling class and all its trappings: property, profit, police, army, exploitation of resources, industry. All these things are interrelated. And cars are just one part of the web.

"Look at the way the ruling class has structured our cities," said Pat. "They're a sprawling concrete mess. It's impossible to get around without a car. We have to get rid of travesties like Kanata (a suburb of Ottawa). We have to turn our cities and suburbs into real communities."

In addition to their class analysis, they also consider themselves an environmental group. They aren't very impressed with big environmental organizations like Greenpeace. "They should go back to doing direct actions like they used to," said Dan. "What they do now is mostly fear and guilt propaganda and lobbying. Lobbying gets you nowhere. It's co-operating with the oppressors. It's a compromise solution. An 'un'-solution."

CWMB disagrees with most other environmental groups on the question of an environmental tax on cars or gas. "That's just going to make it harder for working class people," explained Sean. "People are in desperate straits already. Environmental taxes are a perfect solution to alienate people. The right wing will use that to set the working class against the activists, like the right wing Parti des Automobilistes in Switzerland has done."

As the interview was wrapping up, Keith told the other members of CWMB about the dead cyclist on the Bank St. bridge. "Another victim in the war," he said. The members recounted some of their recent close encounters with the steel harbingers of death.

-Emmanuel Madan

-Photo by David Tufts



P.E. sends its own delegation to the 35W hearing.





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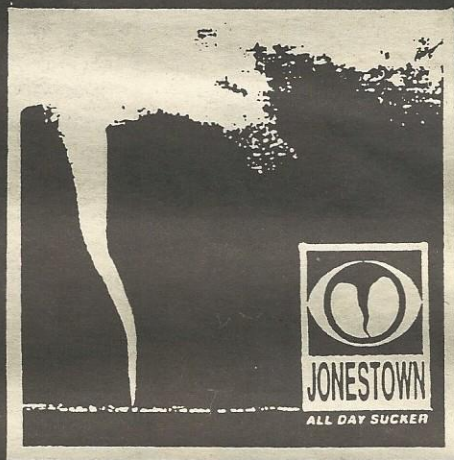
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Professor Felix's Brief History of Anarchism Chapter 13 Anarchism from the 1950's to today.

Many historians of the anarchist movement see the Spanish Civil War and the Second World War as the end of the "classical" anarchist period. In this era anarchism was mass workers' movement which was involved in labor and revolutionary politics. While this author doesn't necessarily subscribe to such a division between "classical" and "contemporary" anarchism, post war anarchism has differed in many areas. In terms of numbers and activism the anarchist movement experienced a lull during the 1950's and early 1960's. Anarchism was kept alive by a small but dedicated movement with production of periodicals and books continuing apace. Intellectuals, beat poets and students continued to develop and debate anti-authoritarian ideas. Out of this fer-

Party promoted a program of "Dope, rock n' roll and fucking in the streets" centered around the poetry of John Sinclair and the frenetic concerts of the proto-punk MC5. Other countercultural groups such as San Francisco's Diggers espoused a free and communitarian lifestyle. They gave away food and clothing and lived in communal squats. Many took the path of going "back to the land" living in rural communes.

Some anarchists rejected the counter culture as "lifestylist" or ineffective. Others preferred more traditional areas of activity such as labor organizing and publishing. Yet another area of activity was armed struggle and urban guerrilla

circled A appeared on punk clothes and posters. The Sex Pistols proclaimed "anarchy in the U.K." as punks took part in events like Rock Against Racism and anti-fascist demonstrations. From this beginning in Britain punk spread around the globe first to major American and European cities and by the 1980's to just about every city in the western world. As the first wave of punk groups were co-opted by the major record labels the creative impulse of punk was commodified into marketable "new wave" music. Meanwhile bands like Crass kept the Do It Yourself (DIY) ideal alive and infused a more serious anarchist and pacifist analysis into the punk movement. Crass used a multi-media approach of art, film and music to

attack government, war, sex roles, and religion. They started a record label to help other political punk bands and poets release music and spread ideas. Bands such as Conflict continued this line of music and agitation long after Crass disbanded in 1984. The result has been a large section of the punk movement which is highly politicized. This anarchist counter-culture which has provided the movement with many new and different areas of ac-

tivity and approaches as well as a focus on youth issues and youth culture. Many people are introduced to anti-authoritarian politics as a result of a fleeting interest in punk while others have become dedicated to building an autonomous counter culture free from authoritarianism and corporate control.

One group which emerged from the anarcho-punk community and has expanded to a larger area of activity is England's Class War. Based around a class analysis Class War choose a different approach than traditional publishing and labor activism. Rather than a stodgy newspaper Class War's newspaper is a tabloid filled with humorous jabs at the ruling class a reports on riots and protests. Many more traditional anarchists have criticized Class War as violent and hooliganistic with no evolved theory or analysis, echoing similar debates in the past.



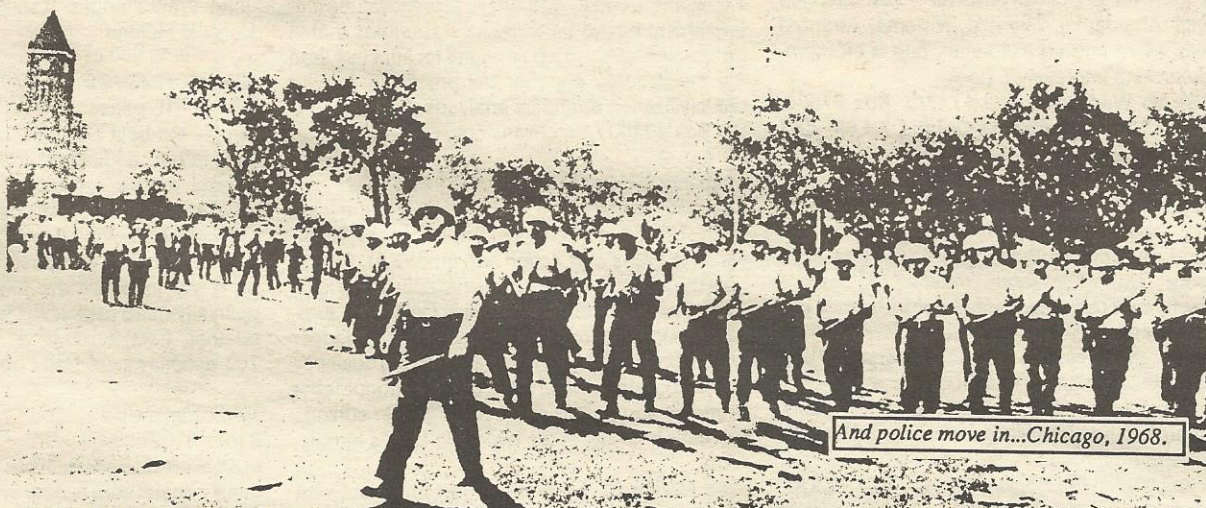
Protestors capture statue...

ment emerged what became known as the Situationist International. Situationist thinking offered a more complete critique of modern consumer society. Central to situationist thought was the idea of capitalism as "spectacle." According to this idea capitalism expanded first from utilizing workers labor to produce items of consumption for the ruling class to producing a stifling and total consumer society where workers where given the illusion of choice and freedom while actually having no choices at all. Traditional culture was replaced by a media hyped culture based only on consumption. This spectacle left no room for individual expression or participation only the roles of producer and consumer. As we have seen situationist ideas were important in the 1968 uprising in France, and continue to be debated and studied today. Some more traditional anti-authoritarians have criticized situationism as too intellectual and scholarly to be applied to any kind of mass movement or revolutionary analysis.

The Hungarian uprising of 1956 against Soviet occupation was more nationalist than anarchist but there were many elements of workers' solidarity. Grass roots councils were organized to administer liberated areas and workplaces. Anarchism survived underground behind the Iron Curtain despite constant repression and anarcho-syndicalists were involved in the early days of the Solidarity movement in Poland. With the fall of communism anarchism has re-emerged in Eastern Europe with groups banned for 50 to 70 years re-forming and publishing their papers.

In the west anarchism began to see a resurgence in the late 1960's as student radicalism spread in resistance to the war in Vietnam. Although the student movement was largely dominated by "new left" authoritarian Marxist-Leninists there were many small anarchist groups and the black flag of anarchism was seen on college campuses around the world. There was also a distinctly anarchist element to groups such as the Yippies (Youth International Party) who mixed sex drugs and rock n' roll with media terrorism and outrageous pranks as well as militant demonstrations. The Yippies were especially active at the 1968 Democratic Party convention in Chicago where they threatened to lace the city's water supply with LSD and ran a pig named Pigasus for president. Another famous yippie stunt was dumping sacks of dollar bills off a balcony in the New York Stock Exchange. As the stock brokers scrambled in a frenzy of greed the stock market took a plunge. The Detroit based White Panther

warfare. The best known such group was England's Angry Brigade. The Angry Brigade carried out bombings in solidarity with labor actions such as the bombing of corporate headquarters and bosses homes. They also bombed the instruments of state repression such as a police computer center, an army recruiting center and the homes of the chief of Scotland Yard and the Attorney General. Several members were rounded up and charged with conspiracy to commit 25 bombings. Five were convicted and served lengthy prison terms in what was the longest trial in British history. The Angry Brigade were just one of many such groups which carried armed struggle through bombings, expropriations and arson. This caused some controversy in the movement as other anarchists preferred non-violent actions and propaganda building up to a revolutionary situation. Those in favor of armed struggle argued that violence was necessary to defend the working class against the



And police move in...Chicago, 1968.

daily terror of the state and capitalism. They were criticized as being vanguards and provocateurs. Anarchists also became active in various liberation movements, most notably the Black Liberation Army which waged an urban guerilla war against the U.S. government from 1970 to 1974. More recently the Canadian group Direct Action carried out a bombing campaign in the early 1980's against arms manufacturers, environmentally unsound hydroelectric projects and pornography retailers. The "Vancouver Five" were arrested and were convicted in 1984. The last member was released in 1991.

Anarchism gained a large new group of supporters with the explosion of punk rock music in England in 1976-77. Punk emerged from the boredom and desolation of English youth culture finding support from working class youth as well as intellectuals and artists. Punk challenged every social barrier with its shocking and rebellious fashion, music, art and underground press. Traditional gender and sexual roles were also questioned as female musicians took the stage in the "anyone can do it" liberatory atmosphere. Situationism and anarchist politics were popular among many punks and anarchist slogans and the

This author suggests reading some basic introductions to anarchist theory such as Everything You Wanted to Know About Anarchism But Were Afraid to Ask, the writings of Alexander Berkman, Emma Goldman, Peter Kropotkin, Mikhail Bakunin, Pierre Proudhon, Errico Malatesta and perhaps the Situationist Anthology. A large number of books were consulted in preparing this brief history, most could be located in libraries by subject for example "anarchism—history—Mexico." A useful introduction to the history of anarchism is The Anarchists by James Joll, Anarchism by George Woodcock is also good. The foremost historian of anarchism in our time is Paul Avrich who has written a number of excellent books on Russian and American anarchism. As with any research the bibliography of any general work is a good starting point for further reading.

Author's Note: This is the final chapter of my Brief History of Anarchism which has been serialized in Profane Existence since issue number one. I had thought it would take a few months, instead its been three years. In the coming months I will correct errors, edit, and re-type the series into pamphlet form. This will be printed and distributed through AYF distribution and Profane Existence. From the beginning my goal has been to provide the punk movement as well as the general reader with a short introduction to the history of the anarchist movement to give the movement more perspective and insights. I apologize if this series has concentrated on any certain area at the expense of another. I haven't intentionally tried to downplay the importance of any group by leaving them out, I merely concentrated on what I thought were some of the most important events and personalities in the sources available to me. I would like to extend my thanks to the Profane Existence Collective for providing space in the zine and putting up with my lax observance of deadlines.

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ZINE REVIEWS

Accion Directa #1 / ??

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A cool bilingual punk zine from the bowels of Los Angeles. The editor's native tongue is Spanish and some of the English translations are pretty rough, but everything is quite readable and there are good interviews with Dogma Mundista, Atheós from Tijuana, Media Children, Resist and Exist, and Especimen. There's also an interview with a person from People Against Racist Terror, a Columbian scene report, and news. Hope this isn't a first and last issue, like so many zines from S. Cal's peace punk community. (joel)
Benjamin Q. / 844 La Veta Terrace / Los Angeles, CA 90026

Alarm #3 / \$1??

8 1/2 x 11 - 12 pages

I love getting anarchist-influenced newsletters and magazines from local Earth First! chapters; they're so much more interesting than the *EFI Journal*. This newsletter, from Northeast EFI in Vermont, has some good stuff on Native American struggles in Vermont, a pretty good piece on the L.A. rebellion, some weird stuff on paganism and biodiversity, and lots of pro-environment / anti-government stuff. Really cool, I hope to see more of this. (joel)
PO Box 804 / Burlington, VT 05402

Anarchy #33 / \$2.50 or \$12/6 issues

8 1/2 x 11 - 88 pages - offset

I like the new, smaller format, which makes reading *Anarchy* (and there's a lot to read here) much easier. This magazine isn't very popular among a lot of folks I hang out with, but I personally enjoy it a lot. This issue's theme is "Abandoning

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This fall Love & Rage will be sending anarchist speaking/organizing tours on the road. To talk about Revolutionary Anarchism, anarchist organizing, anti-racist organizing, Wimmins Alternative health care, and more.

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box 3 Prince st. Sta. NY NY 10012

Civilization," and John Zerzan, Raoul Vaneigem (strange, cos he ain't no primitivist), Fredy Perlman, Ward Churchill, and Michael William all take good cracks at it, though as usual I find Zerzan's arguments unsatisfying. There's also news, a great letters section, plenty of print reviews (something I wish other anarchist journals would undertake), and a very interesting article called "Positive Child-Adult Sex: The Evidence," which is recommended reading. Always critical, always thought-provoking, this is an excellent journal worthy of your support. (joel)
PO Box 1446 / Columbia, MO 65205-1446

Angry Thoreauan #3 / \$2

8 1/2 x 11 - newsprint - 36 pages

Cool to see another punk zine distributed free in its local area (S. California in this case). There are a lot of letters, a pretty funny interview with punk pianist D.J. Leibowitz and some local news, but beyond that this thing is at least 50% reviews, which is a bit much in my opinion. The letters section is the best part, and there's loads of 1-800 dial-a-fucker numbers for bored youth to hassle corporate Amerika with. (joel)
PO Box 2246 / Anaheim, CA 92814

A Plea for Sanity #3 / \$1

5 1/2 x 8 1/2 - 56 pages

Are you wondering why it is that I'm reviewing all the zines that start with "A"? Me too. This is another fine issue from a very interesting project — each issue focuses on a single theme, and all interviews and essays focus on that theme in one way or another. This issue's theme is community, and while the extremely open meaning of the word lends to less coherence among contributors to this issue than in issues past, it's still interesting reading on a subject that fascinates me. Interviewed here are Jenny and Kristin from Simple Machines, Sam from Born Against / Vermiform, Chris X from Reptilian Records, Var from *No Idea* zine and a terribly embarrassing round table discussion with the Profane Existence collective in one of its embryonic stages. The best and most intelligent contribution, however, is the editor's introduction; great stuff. For those of you who will read this zine: please keep in mind that Profane Existence is MUCH cooler and better organized now than it was back then. Ack. (joel)
Jess Row / 5503 Boxhill Ln. / Baltimore, MD 21210-2001

Arm The Spirit No.12

8 1/2 x 11 - 16 pgs.

Arm The Spirit is a news bulletin focusing on militant and revolutionary struggles worldwide. This issue has an in-depth article by Ray Luc Levasseur on the L.A. uprising. By saying that it's in-depth I don't mean that it's intellectual theory that no one can understand, what I mean is that it's straight from the heart, understandable, and right on. Also included is another Red Army Faction communique, a letter from the Moro-Ter appeal trial from Italy, Polical prisoner information on Mumia Abu-Jamal, Richard Williams, Leonard Peltier, More info on Kurdistan, and a bit more. Quite fucking impressive. (tod)
A.T.S. c/o Wild Seed Press / P.O. Box 57584, Jackson Stn. / Hamilton, Ontario / L8P 4X3 CANADA

Autonomous Feminist Project Spring 1992

8 x 12 - copied - 6 pages

I found my copy in the summer issue of *Free Society*. The autonomous feminist project is a womyn's caucus of the youth greens and they put out a cool zine. With poetry and news it offers space for the feminist community to share. They encourage submissions. Includes a really cool poem about excepting the erotic as power, facts on abortion and sterilization in the "third world", and more. (ms. Abinni)
c/o The Institute For Social Ecology / P.O. Box 89 / Plainfield, VT / 05667.

Bikini Kill #2

8 1/2 x 5 1/2 - copied - lots 'o pages

Seeing that I recently broke a bone I was glad this zine kept me occupied. It kept me reading cover to cover until my butt got numb from sitting. The band Bikini Kill and others cover well here things that are important to women in an emotional down to earth way that leaves you feeling good. (Kristi)
c/o Riot Grrrl / PO Box 11002 / Washington DC / 20008

Cybervision #2 / \$1 ppd.

8 1/2 x 11 - 32 pgs.

Since Angel of Death never wrote me back this is now my favorite zine. '77, anarchy, punk and chaos coupled with cyberpunk 21st century street knowledge. This issue includes interviews with cartoonist Tom Tomorrow and Sci-Fi author William Gibson, articles, stories, scams, nuclear war survival, DIY whisky production, riots, reviews and of course Kid Thalidomide's vegan fashion tips. Comes with a bonus comic book guide to high school survival. Excellent and recommended to all punks! (Felix)
P.O. Box 14207 / Dinkytown Station / Minneapolis, MN 55414 / USA

The Fab Feminist 'Zine #1

8 1/2 x 11 - copied - 18 pages

Talk about in your face...these women are liable to spit in it too. Kicks sexist homophobic male butt and leaves a footprint in the head. (Kristi)
c/o A.N.M.A. / PO Box 2967 / Boston, MA / 02101

The Fire Fly Spring 1992 / #16 \$5/six month sub

8 x 12 - copied - 6 pages

Fact and emotionally filled zine about how the Aids epidemic has hit the Native communities. Includes personal stories, facts about how aids is transmitted, and a Native perspective on how government statistics on Aids in the Native community are fucked up because the statistics don't reflect a need that exists in the community for visibility and treatment, which in turn leads to limited access and info for the Native community on issues of their own health. (ms. Abinni) P.O. Box 1077 / Mission, SD / 57555

Free Society Vol. 1 #3 / \$1??

8 1/2 x 11 - 30 pages

Aside from the fact that these folks need to spruce up their layouts and bag the woodcut artwork, this is a great journal. The voice of the Youth Greens (in transition), there's a strong ecological perspective to this anarchist journal, a combination especially appealing to me. Cool stuff on the fight against nuclear power and nuclear storage in Minnesota, an appeal to break theory from the iron grip of The Academy (and its associated class privilege), some good (and bad) dialogue about the Lesbian/Gay Caucus Statement written during the 1991 YG conference, a righteous slugging of the Left Greens (stick yer ballots up yer punter!), a good piece on a personal experience with the Dine (Navajoh) of Big Mountain, who are being forced of their land by govt. and big business, and of course the classic woodcut, "Conspiratorial vegetables plot revolution." Check it out. (joel)
PO Box 7293 / Minneapolis, MN 55407

Ideas and Action #16 / \$3

8 1/2 x 11 - offset - 48 pages

Didn't get a chance to review this last issue because I was still reading it. This is the mouthpiece of the anarcho-syndicalist Workers Solidarity Alliance. Normally anarcho-syndicalism leaves a bad taste in my mouth because it privileges the struggles in the workplace over other equally important struggles, but *Ideas and Action* and the WSA are pretty sophisticated in their anarchism and in their class analysis, and I like what they're doing. A great article entitled "On Imperialist Barbarism and the Need for World Democracy" starts things out, and it's much more interesting than the title implies. There's a good critique of Love & Rage's position on imperialism and national liberation struggles contained within, though the "left-baiting" practiced by so many older anarchist journals against the youthful L&R is getting old fast. Other articles of interest include an analysis of the Bay Area Direct Action Network and San Francisco's Queer Street Patrol. Although I feel a bit of an age gap in here sometimes and I don't think their critique of technology and civilization is very strong, this magazine is intelligent, honest, and offers a practical form of anarchism based on workplace struggles that in my opinion holds more potential for success than the theoretically superior but practically inferior anti-civilization anarchist analyses. (joel)
PO Box 40400 / San Francisco, CA 94140

Industrial Worker #1548-9 / \$1?? or \$10/yr.

The mouthpiece of the Wobblies, this is the less-sophisticated anarcho-syndicalist paper (compared to *Ideas and Action* and the WSA), though I like the alliance the Wobblies have built with local Earth First! chapters in Northern California, turning the struggle from environmentalist vs. logger to environmentalists and workers vs. big business and corporate profits. Lots of news about labor struggles and battles against old growth cutting, but their analysis of the events in L.A. is terrible. (joel)
1095 Market St. Suite 204 / San Francisco, CA 94103

Kitten Kore #2

8 1/2 x 11 - copied

Interviews with Lunachicks and Bulimia Banquet. Very good at defacing dorky fashion magazines towards subversive aims. (kristi)

Media Blitz #2 / 2.00ppd

8 1/2 x 11

Fuck school, Fuck vivisection. Interview with Art Fux- performance artists really stirring shit up and making you smell it. I like this but I've done too many reviews tonight to rave. (Kristi)
Media Blitz / PO Box 20420 / London Terrace Station / NY, NY / 10011

Noise Fest #3 / \$1 or trade

Cool punk zine from the UK with impeccable taste in music, if their top 15 is any indication. Interviews with Resist, Disrupt, United Anarchist Front in

California, Dave from *Eat Shit* zine, Razorback and the Bradford chapter of the Anarchist Black Cross. Also contains reviews and regional reports, all set to a good-looking cut and paste layout, which seems to be a dying art form in the age of desktop publishing. (joel)
Chris / 15 Ashbourne Gardens / Bradford / BD2 4AE / UK

Pawholes #1 / 1.00 ppd

8 1/2 x 5 1/2

Completely dissolves the idea that feminism has no sense of humor. Along the lines of the usual punk zine a woman's interpretation which is valuable for everyone to read. (Kristi)
Pawholes / 13 Forbes Terrace / Pittsburgh, PA / 15217

Point of Interest #5 / 1.00 ppd

8 1/2 x 11

Kinda hard to read printing with a really good, useful article on anarchy and sabotage. Oh no another Born Against interview....I like them but, too many. A comic originally in *Punchline* 3 years ago which in light of the Rodney King verdict is as timely as ever. (Kristi)
Point of Interest / PO Box 19416 / Seattle, WA / 98109

Raining Blood

8 x 12 - copied

A hardhitting visual and written word femzine that addresses misogynistic culture via the police state, rape, homophobia, the media, and abusive relationships. A mag that fights back. (ms. Abinni)
Made in Mpls.

Rantex #3

9 x 7 - 24 pages

It's a sister song to my ears that I soaked in like a sponge. Great collages and propaganda ideas. A lot of criticizing the patriarchy and Jesus and that's fine with me. Holy mother Mary, I loved it! (ms. Abinni)
9502 SW 165th St. / Miami, FL / 33157

Sacajawea's Voice Spring '92

tabloid - printed - 16 pages

Mostly an opinion piece paper with an anarchist perspective. The anti-theft and pro-Perot article got me a little ruffled and confused. (ms. Abinni)
Lewis and Clark College / Box #178 / Portland, OR / 97219

Second Guess #3 1.50 ppd

8 1/2 x 5 1/2

Arrrrg! So many zines full of crappy interviews-but this isn't one of them. A couple band interviews and an interview with Mykel Board. One thing I'll say about him is that he's got guts. Attention fans of *Cometbus*, pranks and scams, there's some good ones in here too. (Kristi)
SG / PO Box 9382 / Reno, Nevada / 89507

Sivullinen #12 \$1.00ppd

8 1/2 x 5 1/2

Some decent and wicked art and poetry of a semi-political nature. This is not their best out yet but it is certainly worth checking out.
Jouni Waarakangas / Kaarelantie 86.B.28 / 00420 Helsinki Finland

Slingshot #46 / \$2 ??

tabloid - 16 pages

Simply the best anarchist coverage of the rebellions in L.A. and across the continent yet. Great articles, analyses, essays, reprints, graphics and other stuff on L.A. and actions in the Bay Area, most all of it fucking dead on. If you want to read a good anarchist perspective on L.A. and want to be ready for when the fun hits your town, you definitely need to pick this issue up. Totally inspirational. (joel)
700 Eshelcreature Hall / Berkeley, CA 94720

Verboslammed #2

8 1/2 x 5 1/2

In all likelihood abortion will be illegal and getting quality health care is near impossible so it is up to zines like this to cover it in an understandable way. Thanks.
Verboslammed / 1715 15th St. Apt. E / Boulder, CO / 80302

Warfear

7 x 7 - printed

Slick anti-war agit-prop by John Yates of Punchline fame. Great stuff to reproduce and use around town, make stickers etc. Some times a little to simplistic, but for the most part hardhitting. (ms. Abinni)
Bottomline Press / P.O. Box 460683 / San Francisco / CA / 94146

Wind Chill Factor No.7 / \$1.50 cash or stamps

The new issue of The Profane Slingage Tribune looks beautiful as always. Lots o' shit on L.A., the Klueless Klutz Klan, self-defense, lifted newz from around the world, and lotsa local stuff, and that's just the top of the pus heap. (tod)
WCF / PO Box 81961 / Chicago, IL 60681

ZINE REVIEWS

PUNK

Book Reviews By Felix

For the next few issues I will be reviewing various books that deal with punk. Some are by scene insiders, some by rock critics and some by academics. This series of reviews will focus on what I think are the most important and interesting works in this area.

England's Dreaming

-by Jon Savage.

St. Martin's Press, New York.

No doubt the best book on the Sex Pistols and the early days of punk in the U.K. This is a definitive and well researched account of the first and arguably most important punk band the Sex Pistols, their era and their effect on English society. Utilizing scores of interviews, flyers, fanzines and records Savage traces the careers of Malcolm McLaren and the various pistols up to the release of the Great Rock N' Roll Swindle. In the process he goes on a thorough overview of the early U.K. punk scene, bands such as the Clash, X-Ray Spex and Adverts. He also has a very good analysis of punks' political and social tendencies, gender and sexuality issues in the '76-78 period. American punk is discussed in its pre-1976 influences and its spread prior to the Sex Pistols U.S. tour. Also included is a very extensive discography which actually doesn't include all that many punk records other than Sex Pistols Releases. One gets the feeling that Savage vastly favors post punk New Wave since he doesn't mention hardcore even once but spends pages on Elvis Costello and Scritti Politti. He doesn't discuss the DIY ethic or bands like Crass, but I guess that's a bit outside his focus on the Sex Pistols. He also tends to wax poetic in excerpts from his diary taken from the periods he is discussing. In general this is a very exciting book to read, filled with facts and insights into the greatest cultural explosion of our era. Recommended. (Felix)

Street Art

-by Belisto, Davis and Kester.

Last Gasp of San Francisco.

This book is built around punk and New Wave flyers from SF during the '77 to '81 period. Hundreds of great flyers are reproduced all in black and white. The text contains interesting artistic analysis of punk poster art and short pieces on the major bands, clubs and artists of the period. A very good document of one of America's most active punk scenes in its heyday. Lots of cool CRIME flyers. (Felix)

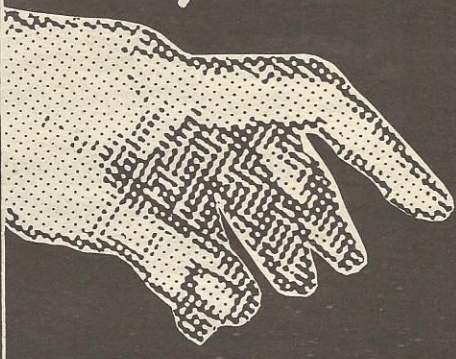
The Art of Rock

-by Paul Grushkin.

Abbeville Press, New York.

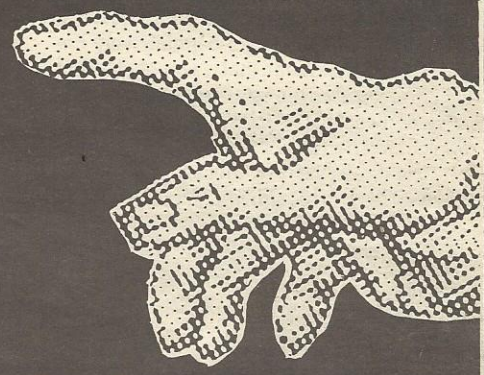
This is a giant folio hardback in full color and runs a hefty fifty bucks. This book takes a comprehensive look at rock poster art from an artist/collector and historical viewpoint. It focuses very heavily on San Francisco psychedelic art from 1965 to 71, which includes some pretty interesting stuff. However, earlier '50's rock and soul are also covered and a big section is devoted to punk and new wave. The punk section is well written and has interviews with artists like Shawn Kerri (Circle Jerks, Germs) an bits about clubs and bands. Focus is heavily on SF and some of the flyers from *Street Art* get covered. Still this is an interesting addition to *Street Art* which places punk poster art in context w/earlier rock movements. As a result of looking at these two books I think CRIME had the best flyers ever. I wish someone would interview, write about MISFITS/BATTALION OF SAINTS artist Mad Mark Rude (hint, hint). (Felix)

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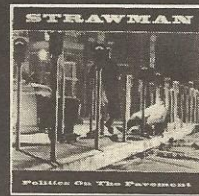
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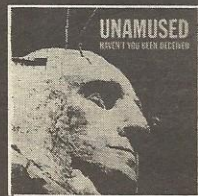
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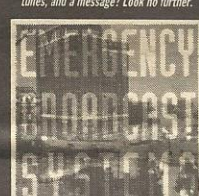
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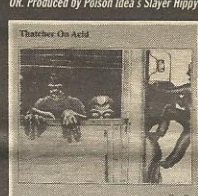
UNAMUSED - Haven't You Been Deceived
ALLIED No. 13 Album
Good solid political hardcore from Portland,
OR. Produced by Poison Idea's Slayer Hippy.



J CHURCH - She Said She Wouldn't Sacrifice
ALLIED No. 14 7 INCH
Former Cringer folk with new drummer who
has since left! Make any sense? Good.



VARIOUS - Emergency Broadcast Systems
ALLIED No. 15 7 INCH
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Sleeper and Spoke. First in a series.



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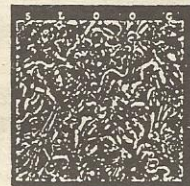
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PUNX CAN READ 17

WHO CARES ABOUT COLLECTIVES?

cont. from page 9

Mass vs. Class

We live in a mass society, where our individuality is stifled by the "choice" between regular or decaf and our ability to work with each other cooperatively is hampered by both the myth of the "rugged individual" and the "mass movement." As the important pamphlet *Anti-Mass Methods of Organization for Collectives* points out, just like you fight fire with water, not fire, you fight mass society not with mass movements but with class consciousness. By class consciousness we don't mean some mythical idealized proletariat or any other purely economic grouping of people (though economics and capitalism are certainly very important). By class we mean that we recognize that we and others like us are relatively powerless — politically and socially — in this system and that the relationship between the powerless and the powerful is antagonistic and utterly irreconcilable: The powerful must be destroyed. Importantly, this

though there is always the danger of a collective closing in on itself and becoming parochial (that is why collectives must talk with other collectives), the collective is the building block of larger forms of participatory, democratic organization.

Organizing and developing counterinstitutions collectively does not create anarchy overnight. It took Spanish anarchists seventy years of organizing collectives to build a class with revolutionary potential. Remember, changing social relations is a *process*, not an inevitable byproduct of revolution. We can't expect to unlearn our racism and sexism and anthropocentrism overnight. We can't wait for the state to fall; we gotta do-it-ourselves.

Middle Mass Culture

Organizing ourselves means we need to break away from the middle class culture most of us come from. The main reason I think the anarchist movement in North America today is still primarily white and middle class and still has a helluva time getting anything done is because it's drenched in middle class values. Why should we work with all our hearts for a new society; we can always fall back on the comfortable lifestyles and cultural patterns of our parents: Dad is still holding us a management position for us at his work. This doesn't mean we should feel guilty for being middle class; it means we have to utterly abandon our economic and cultural privilege. Forming a collective with others (and actually doing work within it) is one simple and important way to smash that privilege.

We'll spell it out for you: we want punks, anarchists, and other people who want serious, radical change in this world to form their own collectives of three, four, ten people; whatever. We want collective members to start talking, reading, discussing and laughing with each other. Examine racism and sexism and homophobia and all other forms of oppression within your collective. Political thinking should be part of everyday life, not a class privilege. Start talking within the collective, then start talking to other collectives. If you can, collectivize your workplace, start your own collective workplace, take on a collective project. Look at Emma Center, Powderhorn Co-op, and Troll's article for examples and inspiration. Most importantly, don't let someone else organize your life for you. Do it yourself.

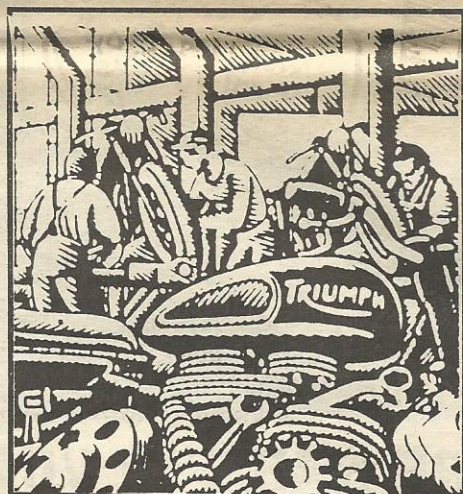


kind of class consciousness also means we understand our relationship with other politically and socially powerless groups in this society (women, people of color, queers, animals, ecosystems, etc.) and recognize that there are big differences in power and privilege among us.

Collectives organize people as a class, not as a mass. The revolutionary object of a collective is its replication, not recruiting new members. That's why we don't want people to join Profane Existence unless we ask them: We want people to form their *own* collectives. Collectives work to create the politicization of people as autonomous, free-thinking, egalitarian people, not as a mass or a vanguard or a party. As Bruce Kala in the recent *Slingshot* writes, "We can't — and shouldn't try to — create non-hierarchical collectives spanning the cities from ghetto to barrio. We can and should organize *ourselves*, directly, nonhierarchically, on the level we can, beginning with affinity groups and political collectives."

DIY Inyterface

Direct organization of our lives. DIY. That's what collectives are about. If we're going to directly organize our lives, we need to talk to each other. For these reasons, collectives should be small and encourage face-to-face communication. Face-to-face communication encourages collectives to be democratic, nonhierarchical, equal, and (sometimes painfully) honest. Also, a small, tightly-knit collective of people who trust each other is virtually impossible to infiltrate. Al-



INDEPENDENT

(in'di pen'dent)

- adj. 1. Politically autonomous; self-governing. 2. Free from the influence or control of others; self-reliant. 3. Affiliated with or loyal to no one political party or organization. 4. Financially self-sufficient; self-supporting.

RADICAL

(rad'i kel)

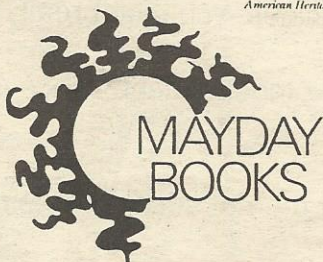
- adj. 1. Arising from or going to a root or source; fundamental; basic. 2. Carried to the furthest limit; sweeping, radical social change. 3. Favoring or effecting revolutionary changes, as in political organization.

BOOKSTORE

(book'stôr')

- n. a store where books are sold.*

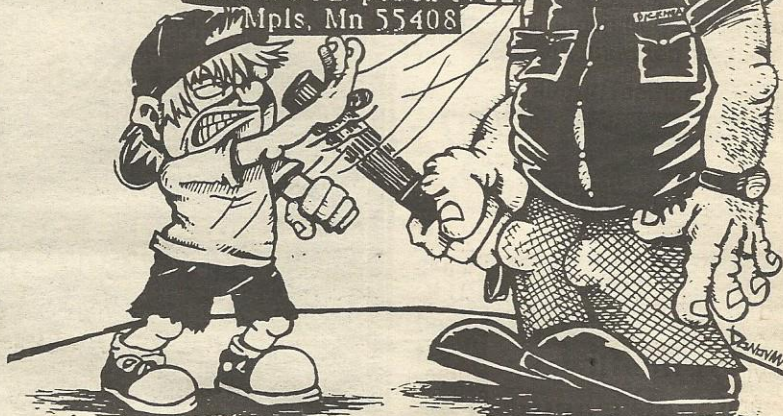
*definitions adapted from the American Heritage Dictionary © 1969



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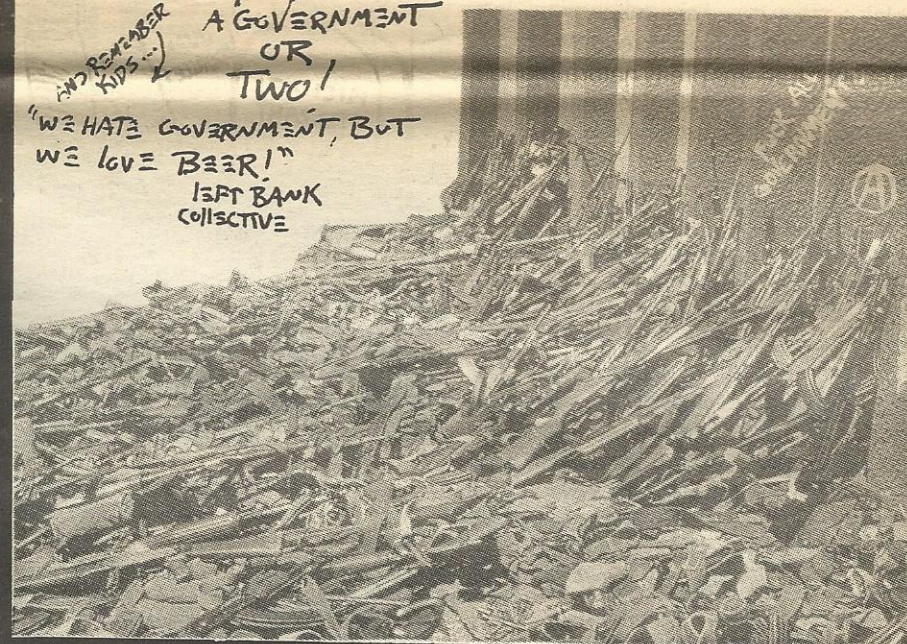
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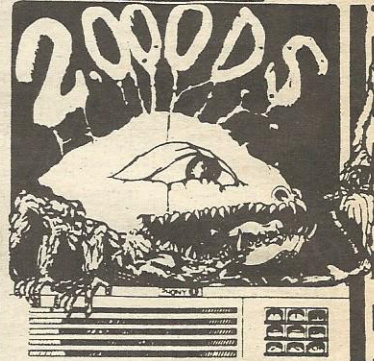
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a general strike would

Our German co-terrorist-spondent, Y@hoo, has initiated this feature in P.E., which will be a series of interviews with artists, photographers, and other key people in the punk/anarchist scene who aren't necessarily in a band. Y@hoo conducted this interview with Lawrence Van Abbema, contributing artist to *The Shadow*, co-editor of *Squatter Comics*, and long-time punk/squatting activist and cartoonist. Chris Boarts will be interviewed next issue.

P.E.: Why don't you just start out by introducing yourself and tell a bit about how you got into drawing.

Lawrence: Well, I am Lawrence Van Abbema. I moved to the Lower East Side in New York City in 1989 and first lived in one of the low-rent apartments on Avenue C. Naturally, I got in contact with a lot of musicians, political activists and people like that and eventually I started doing posters for various people, like Squat or Rot, the local anarchist bookstore (A Central), etc. Through that I met the people who were doing *The Shadow*, which is an anarchist squatting newspaper that reports activities in this area, and now I am regularly doing stuff for them. Through my work for them I got to meet many other anarchist artists who are doing stuff in the Lower East Side, like Seth Tobocman, who is also a squatter.

When did you start squatting in NYC yourself?

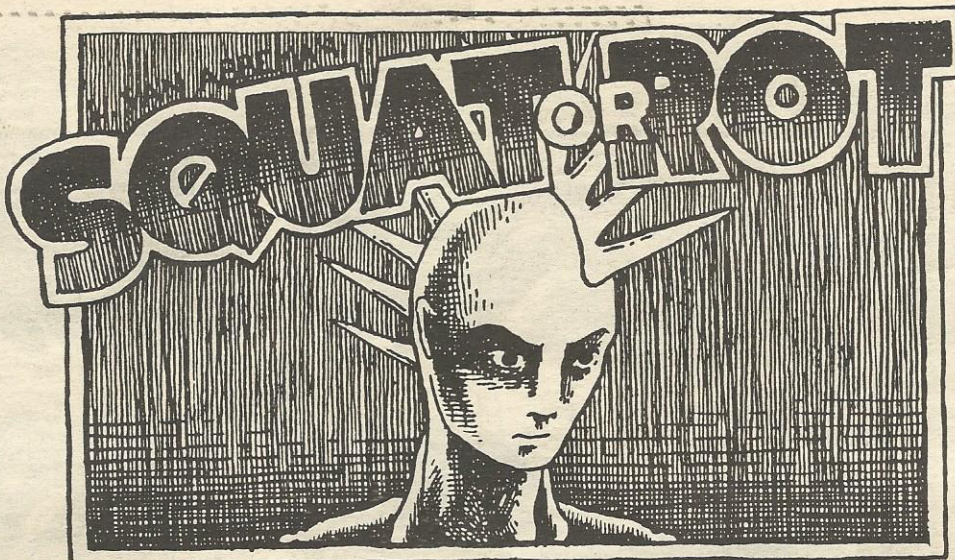
I've been squatting here since the end of 1989 when I just couldn't afford to pay the rent anymore.

A lot of your work that's gotten out to the public deals with squatting. Is there a specific reason why you dwell on this theme so much?

I guess you're right, except for some stuff that I do for *High Times* magazine, which deals with marijuana legalization, most of my artwork does revolve around squatting. It seems pretty natural though, since I am a squatter myself and it makes up a major part of my everyday life. But I also draw a lot of stuff for punk shows and I guess that reflects my involvement and interest in the punk scene. My personal interests are mirrored in the subjects of my drawings.

What came first, your political activism or drawing?

I started drawing when I was a little kid, but that was nothing serious. I was just a teenager who liked to draw. I didn't get my stuff out to anybody until I got involved in the punk scene and



LAWRENCE VAN ABBEMA



TONIGHT-WE GET EVEN!

started doing artwork for bands and stuff like that.

Did you then evolve from a "punk" artist to a more politically oriented artist or how did that development go?

Well, punk didn't really have anything to do with my politics as such. It wasn't like I got into punk and was then turned on to politics from then on. I was listening to the Clash and bands like that

in the late seventies and they were a bit of a political influence, but I would like to think that my interest in punk didn't have that much to do with politics. The political interest developed on a different level.

I have noticed that your characters are always drawn in a very characteristic style. The faces are usually anonymous and seem dissatisfied, sometimes even angry.

Well, that's just a product of my subject matter. I usually draw people who are in bad situations: Confrontations with the cops or some other violent things. It makes it necessary to draw the faces angry. I'm essentially a storyteller when I do comic strips, so I have to follow up on the emotions that result from violent events. But on the whole, I wouldn't really say that I make it a point to make the characters look angry. I hadn't even noticed it myself that much before you pointed it out right now. I don't do it on purpose.

What about the fact that all the faces look anonymous. Is that done on purpose?

Yeah, I like to do it that way. There are other artists, like for example Seth Tobocman, who draws actual people. For instance, if you were a squatter and Seth would do a piece about a squat eviction or some similar thing that you were involved in, you could find yourself being depicted in there. I would rather keep "real" people out of my artwork, though.

So what about some future projects, have you got anything planned?

Well, some time ago, the people at *The Shadow* got together and decided that they wanted to do an underground comic book about squatting, so that's how *Squatter's Comics* started out. I did one piece for the first issue, which has been out for a while now. We still have a bunch of the first issue left and hope to get enough money together to finance the second one. I have also been doing stuff for *World War III Illustrated* about the closing of Tompkins Square Park and I want to do a cartoon about the bandshell that was destroyed in the closing of the park for the next issue. Much of my recent art has been revolving around the activities which were sparked off by the eviction. And then there's *The Shadow*, which regularly features my artwork as well.

Lawrence c/o Shadow Press / PO Box 20298 / New York, NY 10009

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20



Smut is a band of four very determined wimmin who came together in April of 1991, combining their interests, their energy and fusing their anger through a musical outlet. With only one lineup change (last year Estelle replaced their original drummer, Krissy, who appeared on the Wall Of Hate EP) and rapid musical progression, Smut have made a distinct name for themselves here in Minneapolis. Present at this (post-cafe gig!) interview are:

LG= little Germaine, vocals
BG= big Germaine, bass
D= Dawn, guitar
E= Estel, drums
PE= K@lamity K@te

BG: So I guess we're gonna start with the question that's most commonly asked, right?

D: Yeah, what kind of deodorant do you use? (laughter)

PE: Why the name Smut?

D: We have to give this story again? We gave it for MRR. Read MRR (sarcastically). (laughter)

PE: Fuck that! Read PE, that's what this interview is for, eh, not a plug for MRR! (more laughter)

LG: Actually, Jon Greenslit (vocalist/guitarist for Misery) is the one who thought it up and it was just in a sentence and we were all like, that would be a really cool name for a band. That was a cool word. It was just something that came up in conversation.

PE: So it really doesn't have any meaning...

LG: None! (laughter)

PE: You've put out your own ep with some help from Profane Existence to put it together and distribute it, and now you're going to be recording again. Why do you think it's important to do it yourself? Do you firmly support the whole DIY ethic?

LG: I do! Totally!

PE: I guess I should ask why, too.

LG: It's a harder way of doing it, and... it would be nice to have financial backup and stuff to help us, but I think there is a lot of satisfaction in the fact that we have done it ourselves. It's a total sense of accomplishment. I mean, we did have help, obviously. PE was a big help, but I've heard so many stories of people locally who owe thousands of dollars back to major labels after they were signed because they were pressured into contracts that demanded so much of them in such short periods of time, the quality of their music went down and people didn't like it anymore.

PE: Yeah, well then you get into the whole business side of music, which is what we're trying to break down. Do you see music as business?

LG: I don't want to see it like that! I mean, that would be horrible!

All: DIY is the only way to go.

BG: It gives us more freedom to do what we want to.

LG: And our deadlines are our own deadlines.

D: They're pretty long ones!

BG: We can put it off for as long as we want. (laughter)

E: I personally don't want to ever compromise our music (for deadlines).

PE: Let's talk about "Wall of Hate" because it's the title track of your ep and probably the most well-known song by now. Let's break it down and demystify it a little.

LG: Well, Dawn wrote "Wall of Hate," which really addresses a lot of issues right in one. Well Dawn, you should talk because you wrote it.

D: Okay, I'll say what I think it means. It [the beginning of the song] is about the typical macho American male with his hands down his pants, then it goes on about rape and about the shame and the

blame put on the victim. It talks about gentrification and also vivisection. So, it's like four topics all in one — just about basic government interference in people's lives. It's just basically how I feel about a lot of things, and it's really obnoxious and really smart ass.

PE: I think the greatest line is at the end that says —

ALL: "Smash the wall of hate."

PE: Seems like that kind of sums up the feelings of those issues in the song.

D: Yeah, fuck it all...

BG: Smash it all...

D: Do whatever you need to do to get rid of it.

PE: This is a question that's come up a lot and that has to do with wimmin in bands and what that means to you. The scrutiny you undergo being all wimmin in a band...

E: Well, I really don't think of us as separate too often except when people

not just "good for females" and that our music sets us apart from others, but not just because we're females.

PE: OK then, Dawn, will you talk about the song, "Wimmin"?

D: OK. I'll just give the standard story on it... I was sitting at The Upper Crust (a cafe) and these two dudes were looking up my skirt. I was wearing a mini skirt. I went out and confronted them. They informed me I was spreading my legs for them, and that I was sitting a certain way for them to be able to look up my skirt, blah, blah... and be provocative or whatever. I told them that's a bunch of bullshit! They ended up pulling a knife on me. It got into a big screaming match, then I turned around and there's Germaine N. (who was working there at the time) going, "What's going on?!" I turned around and there were like 15 other wimmin behind me. I don't know why. I just mostly saw the wimmin at the time. The two guys were looking at me like, "Oh my god" because they were calling me a cunt and a whore and all these horrible names because I was standing up to them. I was enraged! So, I wrote the song from there and basically what it's saying is, "Wimmin; stupid fucked up bitches, ragging coniving whores..."

LG: It's like a mockery.

D: Yah, a mockery of being seen through not just "A" man's eyes, but through an idiot man's eyes. A brainless, unintelligent, fuckin' asshole. So the chorus goes on to say how we're going to take back everything. It says, fuck you, we've been taking your shit too long, so we're fighting back.

PE: That really leads me to thinking about all the wimmin in our community who, in the past few months (and more than that!), have been raped and abused by the men who are supposedly there

D: We want to put out a couple of LP's, we want to tour here. We'd like to tour Europe, too. Just go fuckin' Smut the world!

E: Smut dolls! (laughter)

D: Let's see... we want Smut headbands, Smut socks...

E: Smut cereal!

PE: How are you trying to make people feel with your music and your lyrics?

D: Depressed as hell... Suicidal! (more laughter. Boy, we sure thought we were the shit tonight!)

E & BG: Informed.

LG: Except they can't hear a word we're saying when we play live!

D: Enlightened. Aware.

PE: About what, then?

D: Everything... Whatever our songs are about.

E & LG: Every single one of our songs sounds different and are about different things/topics.

E: And I think there's a lot of mood just in our actual music and the instruments.

PE: There's always a certain kind of people that are going to buy your records, go to your shows, etc... do you want to or think it's good to get outside of that and reach out to more/other people?

LG: I think we've definitely gotten out of that already.

D: Did you see some of the people that came to see us tonight? All different kinds of people. Germaine and I work in a restaurant and talk to a million people about coming to see the band, and because they like us as waitresses, they come to see us and find out what we're about.

LG: There's this guy, Tom, who's like 65 years old who comes into the restaurant all the time. He bought a Smut T-shirt and he was wearing it when he came in the other day. It's so funny.

we're gonna be.

PE: So, how do you see your music? Do you see it as confrontational? As propaganda?

D: Some of those faces I make when I sing are pretty confrontational!! (all laugh)

E: It's just expression. We're expressing our views. We're not preaching our ideas or forcing them on anyone.

PE: And music is like the coolest; the best way to do that!

D: It's been that way since the beginning of time.

PE: The quincentennial is almost here, Oct. 12. Five hundred fucking years of abuses to the first peoples in the Americas. You have a song called "Native American." What was the motivation for that?

LG: I wrote that song after me and Dawn went to a pow wown in St. Paul. I was so depressed afterward! It was in a gymnasium. I mean, it was beautiful, but it just didn't seem right. It's like it should have been outside. It just didn't feel like the real thing.

PE: I totally understand that feeling!

LG: I've also taken some classes at MCC about Ojibwe culture, and my MOC is really into Native culture and spirituality.

BG: It's the only religion that makes sense to me. It's the only thing I can relate to.

PE: That always cool for me to hear, but it also strikes a bit of a danger note in me because of the way Hollywood has tried to sell Native religion which is striking a blow at the very heart of a whole culture.

BG: Hollywood will try to sell anything no matter how damaging it is. The same thing is true of tribal tatoos, how (Non-native) people copy these tatoos that really MEAN something just because they "look cool."

PE: People see those cultural things and think, "That's really cool, that's really beautiful, I want that to be mine, too." That's theft. That hurts me, too. Jim Northrup (an Anishinabe writer) calls people like that culture vultures. (laughter)

BG: I guess people don't ever really know that side of the story. It's all they see on TV and film.

E: And with education. We just see one side of the story, what they want to show us.

PE: Is there anything else you want to add in this interview?

(Long pause)

D: There's one thing about being a political activist; I've mellowed out a bit because I used to always go around being totally mad about rape, about men, about everything, and my whole day(s) would be ruined. What I'm trying to say is: I don't try to think about things TOO much; I do think of them quite a bit, project them through our songs, and in my everyday life, but I try also to think of the good things, because there's so many bad things every fucking day! If you want to only look at the bad things, you're walking around with a grey face; gloom and doom... You have to have a mixture and try to create happiness in your life, otherwise you're going to be really dogmatic and sad and depressing. It's not the way to live your life! You know?

To take the brunt of all the world's problems onto your own shoulders when you can only do so much. But on the same tone, people should never ever become apathetic and put their heads in the sand. You need to have a balanced combination; after all, you do have yourself to worry about — your life — on top of all your political concerns, and sometimes it's hard to differentiate and take care of yourself. SMUT: Thank for the interview. We're very tired now!!!

Smut have T-shirts available for \$8 and their EP is still available through PE distribution. (T-shirts are expensive only because Smut are trying to raise money to record another EP.) THANKS SMUT!! (You can write SMUT c/o P.E.)

say things.

LG: I was gonna say we're musicians before women but (laughter) we're not — we're women before we're musicians. We're wimmin musicians.

LG and E: I feel like it's a little of both.

E: We're just as capable as anyone in what we're playing.

BG: It's just the way things happened, the way we turned out.

D: You know, like them all-male bands. I hear there's a couple of them around (laughter). Special feature tonight: an all-male band!! (more laughter)

PE: Well, my next question carries over from there — is a lot of what you do in and out of the band about wimmin's self-determination? How?

E: Yeah. It's a big deal. I think people are becoming a lot more open-minded now toward wimmin in music. I remember when I started only four years ago, everyone laughed at me [for what I was doing], so I feel like I picked up a strong drive to make people drop those stereotypes.

PE: Do you think people get intimidated by that?

E: Intimidated? I don't know, but in my case it was cynicism. It was, like, not taking me seriously.

PE: What, you mean you weren't taking yourself seriously?

E: No, PEOPLE weren't taking me seriously. I took myself very seriously.

PE: That's good! I thought you meant it the other way because a lot of wimmin don't take themselves seriously.

D: That's brainwash.

E: [For me] it's like, "I'll show you." That's my attitude.

BG: It's like we've got to prove ourselves [whereas men generally don't have to].

E: I want to prove to people that we're

in support of them. It's been brought into the open more yet nothing is done about it. It's like I'm seeing it around me EVERYWHERE all the time now; people I know or don't know. How can we deal with this; like some kind of community justice, and without it having negative repercussions?

E: We have a lot of lyrics that deal with issues like this. I wrote a song called "Emotional Suicide" about damaging relationships, not just between men and wimmin, just whatever makes you kill your emotions and hurt others close to you. It was inspired by a relationship I had with someone who physically and mentally abused me, and I wrote this when I woke up from it. (Being part of my way to deal with it).

PE: I just brought it up because it's beyond my fury that this has become our reality in and outside our community ALL the time...

BG: We need to... It's good for people to just feel okay to TALK about it; to bring it out.

D: Yah, that's the first step.

BG: And not to be ashamed of it.

LG: Not to feel bad that they feel helpless because, look at what we've been put through! It's no wonder so many of us feel this way.

BG: That's another good thing about our function as a band; we can maybe bring some of that information to people.

E: Yah, I'm also really happy about us getting to play at the Take Back The Night march and rally (August 10th).

PE: So, do you envision yourselves being active as a band for a long time?

D: This is just the beginning!

LG: I'm sure we're going to keep going until we see how far we can go. I just wanna see how far we can go with it.

The letters are all stretched out cuz he's got a big 'ol belly- it's like- SMUUUT- It would be great to like put a picture of him on our next record eating his pancakes.

LG: I think that's one thing we really like is the fact we didn't want to be "just another punk band". The label is something we want to steer away from.

D: We detest labels!

BG: We want to be able to play anywhere and not have to be singled out as punk.

D: I guess our music IS punk, but we don't walk around with this headband that says "PUNK!" on our heads! We don't want to go around and do that (label ourselves for attention) because it gets pretentious and dogmatic. It's limiting, too, for people who aren't punks or whatever, and there's also that....predetermined way people think



2000 DS "Slave to the Rave" 7"

Another great wreckord from 2000 Dirty Squatters. Good hardcore with some other twists thrown in. There is some great artwork. But no lyrics, which hurts the project a bit. All in all definately worth having. Squat the fucking lot! (Spot) Scrap (UK) Records / 31A St. Georges Rd. / Leyton, London, England E10 5RH

ACID RAIN DANCE 7"

Really great German metallic thrash, but this is more in the crusty vein than crossover, thank Dog. Slow intros, heavy and jerky transitions, and heavy Seige/Napalm Deathish riffs with great screaming vocals. Pretty good lyrics, too, printed in German and English and sung in German. A better recording and a thicker guitar sound will make these guys fucking dangerous! You can order it from Germany but it would be a lot cheaper and easier to get it from us. (joel) Skuld Releases / Schelmengraben 59 / 7046 Gerlingen / Germany

BADGEWEARER "This Bag Is Not A Toy" 7" EP

Firstly, the sleeve folds out into a neat-o poster all for you! Once you slap the vinyl onto the table and turn up the volume you get some cool vocal harmonies, a wailin' like a lost baby saxophone sound, and the urge to do "the swim" through the whole thing. I like. (Pebbles) Gruff Wit Records /127 Downhill St. /Glasgow G12 9DN / UK

BURNING BUSH "Revolution Without Guns part 2" 7"

A totally cool all womyn band from Arizona. Strong clear female vocals and coolest ass drumming anywhere (except Dogfight). (Ms. Abinni and Sister Immaculate Conception) Vinyl Communication / P.O. Box 8623 / Chula Vista, CA 91912

CHARRED REMAINS AKA MAN IS THE BASTARD "Sum of the men, the brutality continues..." LP

Formerly NEANDERTHAL, this is pretty brutal stuff. From the artwork to the insane slow, grinding noise, this is quite an experience. If you like it slow and painful, this record is fucking great. Good music to drink to. (Spot) Vermiform / PO Box 1145 Cooper Station / NY, NY 10276

CONTROPOTRE 7"

As soon as I got in the door with this one I could hesitate a single moment before throwing this one on the turntable. I was dubfounded and proceeded to play this four song EP over and over for about half an hour before I could pull myself away from the haunting and uplifting sound. Contropotere have one of the most chaotic styles ranging from tribal instrumental bits to insane thrash. This record even has a traditional Neapolitan folk song of protest and opposition to power. This band has numerous members playing a huge array of instruments and the whole effect is topped off by the emotional ranges of the two female vocalists. As with their last record the cover hints at the intensity and symbolic theatrics of their live set which I'm sure is intense beyond description. This band far exceeds all established boundaries of modern hardcore. (Troll) Skuld Releases / Maybachstr. 7 / 7016 Gerlingen / W-Germany. All three CONTROPOTERE releases are distributed in the U.S. by Profane Existence.

CRINGER "Rain" 7"

Good bouncy tunes and sincere lyrics. Kamala's song, "Empty Inside" fights back. This sister sings true! (Ms. Abinni) Vinyl Communications / P.O. Box 8623 / Chula Vista, CA 91912

DEMISE "The Essence of Shit" 7"

D.I.Y. in full effect. Demise are one of the most true and down to fucking real life bands I've ever heard or seen. I'm not into filling peoples heads up with ego but this is great. Still the first time I heard it I thought it was just alright, that was about a month ago, I put it on tonight and it blew me away. "Service Anthem" is by far one of the best songs I've heard in awhile. It's another song talking about work and the boss, but Demise adds something lyrically and musically that makes the threats laid out in the song so fucking real that it's haunting. This and 3 more raging songs with a great booklet...send all your money (\$3ppd) to them. (tod) Demise / 2401 W. Layton Ave. / Milwaukee, WI 53221

DISAFFECT "An Injury to one" 7"

Maybe too many bands get compared to Nausea and maybe Nausea got compared to too many bands and maybe this is just completely essential intense U.K. political thrash. (tod) Flat Earth / Box Flat Earth /52 Call Lane / Leeds, LS1 6DT, England Nabate / BP 92, 4000 Liege 1 / Belgium

ECONOCHRIST "Trained To Serve" LP

Well what more can you expect than a raging insurrection-inducing mind-blowing slab here. Ten songs on this one and each one strikes bone marrow on the first listen. The artwork on the cover is great as per every one of their releases. Includes poster and these folks get a third thumb up for being the first vinyl platter to include a picture of the L.A. uprising. Fucking cheers! (tod) Vermiform / PO Box 1145 Cooper Station / NY, NY 10276

GOD IS MY CO-PILOT "I Am Not This Body" CD

34 , count 'em, 34 songs. And let me just say I LOVE this heap of spazzy-psycho-creative (and oh-so insightful) music. The mostly XX plus some XY vocals go off with totally great lyrics. There's nothing "same old" about any of it. "Pass the peas like we used to do!" Try it! (Pebbles) The Making of Americans /P.O. box 20871 /Tompkins Sq.Station /NYC 10009



HIATUS "Way of Doom" 7"

I didn't get to hear this one until it came back from the pressing plant and fuck was I blown away! Their first EP was a mighty endeavor but this one went beyond my wildest expectations! The first song is a lengthy diatribe of gloom and doom which is more an instrumental than anything. From there it breaks into 5 songs of unrelenting thrash surpassing even their Scandinavian mentors. Being the first new Profane Existence release since 1990 this is one hell of a way to get the train rolling again! (Troll) Profane Existence

HOSTAGES OF AYATOLLAH

German punk rock from the early 80's released courtesy of Bonzen Records. Good hardcore but the lyrical content is beyond my linguistic skills. I'm really getting tired of reviewing records by bands who broke up five to ten years ago. (Troll) Bonzen Record / Böckhstr. 39 / 1000 Berlin 61 / W-Germany

HUASIPUNGO "Canciones Para Una Causa Perdida" 7"

Latin political hardcore from New York. Loud, angry, and pissed, welcome to the warzone. I'm sitting in front of this fucking screen and trying to think of ten more things to say but my eyes keep going back to the cover picture of three Latino men, where two are keeping low under the cover of sandbags with automatic rifles in hand and a third is standing up behind them playing a clarinet fearlessly. The music and words played on this disc knock buildings down. Lyrics and booklet in español and english.(tod) Discos Sanjuancito / 80-50 Baxter Ave. #125 / Elmhurst, NY 11373

HEROIN 7"

Saw this band live in the THD basement and they stormed! I'm sure the guitarist wasted his amp after he knocked it on the floor as he thrashed about. Cool as fuck cover art — hand screened on a brown paper grocery bag. Fucking heavy and powerful and emotional music a la Downcast, Struggle, and Rice. I really dig this new San Diego / Santa Barbara sound. I guess the best way to describe it is Verbal Assault sped up and made heavier with intense screamed vocals. Yeah. (joel) Gravity Records / PO Box 17052 / San Diego, CA 92177

KINA Chicago / Biko 7"

I've heard Kina described as "sound from the heartcore" which pretty much does justice to the D.C. emo influences into their mixture. I have a strange feeling both songs here are covers and I was kind of disappointed and bored with this quick. Maybe not a good first record to listen to by this Italian squatter/anarchist band. (Troll) SIS Records / "Marketed by X-Mist Records" / Meisenweg 10 / 7270 Nagold / W-Germany

KRUPTED PEASANT FARMERZ "Farmz, Not Arms." 7"

I guess it's just me, but I have a hard time getting into bands who actually try to sing. Call me weird, but give me a scream or a barf over vocal harmonies any day. Still, this is catchy, slightly sloppy (in an endearing way) pop punk with great hooks that I like the more I listen. Like a Cringer record, this grows on you. Good, honest lyrics and a great band name ("Peasants by birth, Farmerz by trade, Krupted by the dollar") — I have to recommend this. Anyone who thanks San Jose's drive-in falafel joint has to rule. (joel) Bullet! Records / S. Ehret Kernerstr. 12 / W-7148 Remseck 2 / Germany or KPF / Brad Stoddard / PO Box 296 / Empire, CA 95319

MAN IS THE BASTARD / AUNT MARY split 7"

Forgot to review this last issue — sorry Wood. The MITB stuff is frightening. Not your standard fare grind/ crust fest, this shit is heavy and devastating, like a hollowed-out baseball bat filled with lead. A truly original sound that fans of extremely heavy music loaded with bottom-end bass should not miss. Unfortunately, the AM side is terrible — a crap drum sound in one speaker and what sounds like crust vocals played backward in another. However, this disk is worth the \$3 just for the MITB stuff. Holy shit. (joel) PO Box 164 / Claremont, CA 91711-0164

NATURAL CAUSE/BLATHERSKITE 7"

I don't like the Blatherskite side that much, but if you're into gloom and doom...the Natural Cause side makes up for my narrow sightedness, stopping and starting all over the fucking road, sometimes straying a bit too far abstract for my lack of taste, but it's so fucking tight it makes me sick, kinda like a perfect train wreck.(tod) Rhetoric Records / P.O. Box 82 / Madison, WI 53701

ONE BY ONE LP

This new release by One By One tears their 7" debut to pieces. Totally mind-racing political HC. A beautiful 16 page lyric booklet describing in detail the thoughts behind the songs, the cover as well as the booklet are incredible graphically, but the music could turn the laziest armchair anarchist into an empire crumbling insurrectionist. It's gonna cost a bit to get this outside of Europe (\$13 ppd) but if you can-get it. It's beyond essential.(tod) Words of Warning / PO Box 119 / Newport, Gwent / NP9 7YD, Wales, U.K.

PISSED 7"

A great victory was won in the struggle of oppressed fanize editors everywhere when the Pissed. EP was released. In solidarity with oppressed fanzine editors everywhere, I refuse to review this record (Troll). Profane Existence

RESIST/DISRUPT 7"

Two of my favorite U.S. punk bands on one righteous slab of vinyl. the Resist stuff is some of their best material yet — fast, angry, raw, and fucking punk as all hell. Their poster is way cool, too. Disrupt, kings of the split 7", play tight, insane thrash with scary, hoarse vocals. This is probably their best-produced stuff to date. I'm sure this will sell tons, so pick one up soon. If I ever get a chance to visit my mom I'm gonna scare her with this record. (joel)

No address on the record, get it from P.E. distribution

REVENGE OF THE CARROTS 7"

Fastfast rhythmicrhythmic Dutch-punk-Killing Joke-ish kinda thing. Growlygrowly vocals. Not meant for those with pacemakers! (Pebbles) De Konkurrent / Postbus 14598 / 1001 LB Amsterdam / Holland

RIFIUTO! (REFUSE!) "Compilazione Contro Il Militarismo" -tape

Anti-Militarism compilation of Italian bands. Includes a zine with lyrics and English translations. A beauteous DIY effort. The money from the tape goes to the "Solidarity Antimilitarism Fund " which helps "total objectors", people who refuse to join the army and the civil service. They also put out a hardcore punk zine called Astro Zombies. (Ms. Abinni) Piero Majocchi / Via Franchi Maggi 21 / 271000 Pavia / Italy

SAWHORSE 7"

Really crunchy guitar sound with shouted out vocals. The whole record takes on a very emotional tone reflecting their lengthy and well-put lyrics. Very much up to the standard of quality set forth by Ebullition Records. (Troll) \$2.50 ppd. (\$6 world) from Ebullition Records / P.O. Box 680 / Goleta, CA 93116

SCHWARZE FEUER 7"

This is the debut EP from German band Schwarze Feuer who boast having one former member of the awesome Dunkle Tage. Fast paced hardcore with all kinds of complex rifling throughout. Not lacking on power, this is one of those records that catches you up into the music and leaves you wanting more. (Troll) Bonzan Records / Böckhstr. 39 / 1000 Berlin 61 / W-Germany

SHANKS 7" EP

Yes! Burn Down the Malls! Here we have the new theme song for the lovely upcoming Mall of Amerika. The music is on the poppy side and is aggressively amateurish...also includes a cover of the Wreckless Eric tune "Whole wide World." Pretty fucking good 4-track work, I say. 3 cheers! (Pebbles) Roeland V Niele / Dennen Str. 10g / NyMegen / Holland

SLIMY VENERAL DISEASES "Second Vegetarian Di-saster" 7"

I actually have two S.V.D. EP's to review from Skuld records and they're both equally as awesome. I can't help compare them to Sore Throat but I'm sure I'm not the first. Total heavy-duty and intense thrash with political lyrics in a not-so-serious approach. Both of their EP's are worth getting and I'm prety picky about my recommendations! (Troll) Skuld Releases / Maybachstr. 7 / 7016 Gerlingen / W-Germany.

TIT WRENCH "Twelve Swinging Inches" 12"

I feel them to be like me. Sounds like they grew up being mad, listen to hardcore screaming at this whole fucking world, then maybe started doing a bunch of drugs and hanging around discos making fun of people but still getting down to the tunes. Maybe found the surreal utopia that exists on a dance floor, but then woke up the next morning with a hang-over and feeling stupid, and having to go to work, and all of a sudden you hate the world all over again. Technology crashes into hardcore,

angry shouts about the stupidity of modern life, a DIY project to make us all proud, there, I didn't mention BABYLAND or MINISTRY. (DPSMD) Vinyl Communications / PO Box 8623 / Chula Vista, CA 91912

UNAMUSED "Haven't You Been Deceived" LP

What's the deal with Allied ripping off graphics from *No Record Deal* and old *Punchlines* lately? Plagiarism is great, but your own stuff? Anyway, this is from Portland, which immediately interests me, so I give it a spin on tod's stereo. Cool as fuck; you can tell Resist and/or Deprived members contribute to this effort, though Unamused's sound is slower and more old-style UK punk than the other two bands. Classic riffs, excellent anti-system anarchist lyrics; this is an all-around righteous punk record, perfect for parties or just kicking back with a few friends and some good beer. Felix would love this. (joel) Allied / PO Box 460683 / San Francisco, CA 94146

V/A "April 4th Benefit Gig" cassette

A live tape from, you guessed it, a benefit gig on April 4th, put on by the ever-busy O.C. Peace Punks. The comp features Resist and Exist, Media Children, Autonomy, and folk singer Charlotte Wagner. The sound quality is good and I assume that this tape is a benefit, too, but it doesn't say for what group or groups. (joel), Independent Alternative Tape Library / PO Box 6188 / Fullerton, CA 92634

V/A "Big Mountain" LP

A benefit compilation for Native struggles in Arizona at Big Mountain. All proceeds go to the Big Mountain support group. Includes a bulletin of Navajo resistance, the history of Big Mountain and how we can help. The music shines with righteous anarchist anger. Izza "ten-month old package of girl power" danced the whole album through as she chomped on her peanut butter and jelly sandwich. (Ms. Abinni & Sister Immaculate Conception) R.U. Dead Music / P.O. Box 11015 / Salt Lake City, UT 84147

V/A "Discharged" 7"

Quite simply: absolutely classic. If Discharge were/are one of your favorite bands, you've got to have this record. Five of the best and most powerful punk bands today (Nausea, Extreme Noise, Neurosis, Final Conflict and 411) do Discharge proud. It's too difficult to say which band's cover is the best because they all *rip*, but I must say the 411 song is a fucking welcome surprise and the Nausea stuff actually sounds *better* than Discharge. The artwork captures the concept to a T and all I can say when I listen to this is, "Turn it up, fucker, turn it UP!!" (joel) Allied / PO Box 460683 / San Francisco, CA 94146

V/A Emergency Broadcast System Vol. 1

A four band compilation from different points across the country. Sleeper, Shadowman and Askance were pretty much in the sappy Bay Area emo-imitation style while Spoke sounded like old Social Distortion. I found it sounded a bit better when slowed down to 33 RPM but not enough for a repeat performance. Where's that *Discharged* compilation? (Troll) Allied Records Music for the Proletariat / Postal Oriface Box Four-Hundred-Sixty Thousand, Six Hundred and Eighty Three / The Incorporated Municipality of San Francisco, The State of California Postal Zip Code Ninty-Four Thousand, One Hundred and Forty Six / The United States of America / The Planet Earth, Third Plant Orbiting the Star System of the Sun / South Arm of the Milky Way Galaxy.

V/A This Ain't the Hot Fudge Show 7"

Another cool project from the rad punker Melanie and the ever-inspirational Toronto punk scene. The Liquid Joy song is cool and sorta reminds me of The Gits. The Mūd song was rather weird and sort of dumb, but eclectic enough to interest some folx. Chicken Milk's song is great — APPLE and Gits-influenced solid punk with strong vocals. Can't wait to hear more. Hi Dummy's music is heavy and speedy, but the vocals detract a bit from the power. Lyrically, there's nothing too exciting going on, but this is a fun comp nonetheless. (joel) Fans of Bad Productions / 2 Bloor St. W. Suite 100 / PO Box 100 / Toronto, Ont. / M4W 3EZ / Canada

VEX 7"

5 songs of political hardcore from the highlands. Conflict style guitar at times raging and then going into a reggae/ska sound. It works. (tod) Neverending Vegetable/Vex / PO Box 263 / Colorado Springs, CO 80901-0263

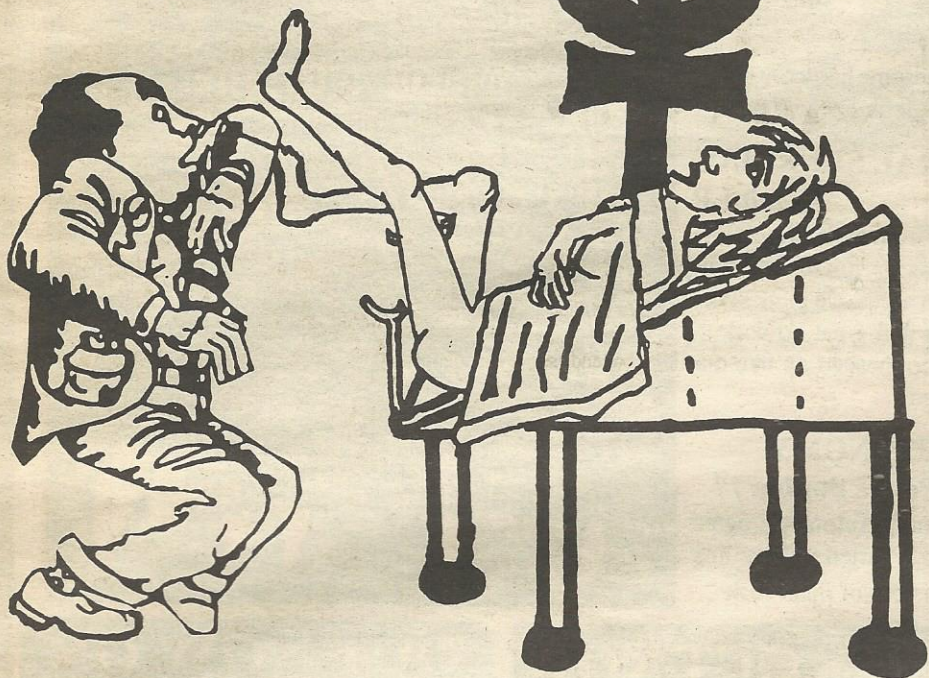
VOICE OF REASON "Gear" 7" ep

Hardcore at its most emotional raw and brutal. Perhaps similar to Rorschach or Downcast but far more powerful and gritty. A ferocious wall of noise with riffs heavy enough to crush a Honda and vocals screamed from the soul. Very, very cool. (Felix) Selfless Records / 8827 Hanford Dr. / Dallas, TX 75243

WHIRLING PIG DERVISH "Full Feather Love Suit" 7" EP

Side one equals a Dog Faced Hermans-style trumpet intro moving into a short fast! ultra charged "ain't worth shit to me" chorus. The flipside is total shake-it flamenco punk! Can't sit still to this one, no way. ime gusta mucho! (Pebbles) Gruff Wit Records /127 Downhill St./ Glasgow G12 9DN /UK

GO GETTEM'
GOYLES!



We Won't Go Back! We Won't Go Back!
Slogans mean nothing if you don't take them home. Abortion for rich white women is under attack: Boo-Hoo. Abortion for everyone else is being obliterated! Between the parental consent law, the 24 hour waiting period, the spousal consent law, and the gag rule (which stops clinics from giving information on the option of abortion) most women no longer have the choice of a safe and accessible abortion. I for one am not going to lie back in a gynecologist's stirrups and take this shit. The medical industry is just that anyway, an industry. Cold, impersonal, and pumping out products to consumers as quick as possible. Fuck that! And for that matter fuck marching with signs in a circle until your throat is raw and getting jeered at. It is time we took matters in to our own hands instead of begging the patriarchal government for mercy on street corners across the country. The most direct action we can do is with a speculum and a health care collective. They can put new pro-life billboards and sandblast spraypaint away but they can't take away our knowledge. We will go back. Back to the days of the Jane collective who performed over 11,000 safe abortions in the 60's and 70's.

First of all, when herbal methods are used to bring on menstruation be careful, be calm, and use common sense. Don't drink, use drugs, or off the pigs. Try to keep you life on an even keel. Don't make spur of the moment rash decisions about your body, but don't put it off either. It is safest and most effective to practice these methods as close to your expected period date as possible. Once you make a choice, you must carry it out. If one herb is ineffective, try another. But don't mix herbs haphazardly if you don't know their effect. The herbs may counteract each other. Do not give up. If you are pregnant and give birth there may be birth defects. Keep records and tell a friend what's going on. In the case that complications happen, don't tell the emergency room what and why, because they can and will turn you away. Play stupid, of course they'll fall for it. Take small amounts of the herbs at first to test your reaction, it's ok to cut the recipes in half and build up. If you get cramps, massage your uterus. Just get to know your body, look, explore, and RELAX. Here are some of the methods historically used to bring on menstruation in the past:

1. 1 tsp fresh ground ginger in gelatin or vegetable cellulose caps 3 x a day for four days. Drink tons of water! If you don't ginger can burn your vocal cords and the lining of your tummy.

Possible side effects: nausea, diarrhea, headaches, and cramping is normal.

Recipes 2 and 3 have more power if used in conjunction.

2. Boil 1 oz Blue Cohosh root in 1 cup water. Steep 10 min. Dilute the resulting liquid by mixing 1 tsp Blue Cohosh tea to 1 cup water. Take 1 cup 3 x a day for 6 days maximum.

Possible side effects: drowsiness, peeing a lot, nausea, headaches, puke

3. Pennyroyal plant (NOT OIL) 1 cup boiling water over 1 tsp dry herb. Steep 10-20 min. Drink one cup 3 x a day for 6 days maximum.

Possible side effects: nausea, numb fingers and toes, sweating, and dizziness. Pennyroyal oil may cause convulsions and death. It is a NO-NO.

4. 2 Tbsp Slippery Elm to 1 cup water brewed to a tea with sterile instruments and steeped a 1/2 hr. This is a douche, do it very gently.

5. 2 Tbsp Shepard's Purse to 1 cup water brewed to a tea and steeped for a 1/2 hr. Drink 1 cup a day. DO NOT use this herb if you have high blood pressure.

6. 600mg or 6 grams of Vitamin C per day for 5 days as close to period date as possible. DO NOT use this method if you have kidney or bladder problems. It won't be that effective if you take a lot of Vitamin C already.

Possible side effects: You might get diarrhea.

When these herbal methods are used, remember you have just been through a medical procedure, act like it. Zinc, garlic, and honey are good for boosting your immune system in order to avoid infection you are more susceptible to. Monitor your temperature so you know if you do or don't right away. When you get your period, avoid strenuous activity. Your uterus is at risk of infection so you have to avoid putting stuff in your vagina for 2 weeks. This means no fucking, no tampons and no baths. Know what I mean? Be safe. If you need to wash, shower. Your next period being 3-10 weeks late is normal. Just relax.

Good books:

How to Stay Out of the Gynecologist's Office
by Fed. of Feminist Women's Health Centers
and
Hygieia by Jeanine Parvati

In Minneapolis we are starting a women's health care collective to learn more about healing our bodies through each others experiences and inexperience. If you live nearby, join us. To find out about meeting times etc. go to EMMA Center 3451 Bloomington Ave S.

(Pipsqueak and Caitlin)

**Fuck your
Family Values!**

SCANNING THE PIG HORIZON

By Dr. Gonzo

As anarchists/revolutionaries, it is essential that we are well informed as to current events of importance in our community. The confusion over the recent Northside Minneapolis shooting and subsequent riot in Cedar-Riverside on the West Bank [see P.E. #15, page 13 — eds.] due to media inaccuracies shows that the capitalist media can't be trusted for shit; they work with the pigs. What I'm getting at is this: we need to know the truth about what is going on in these situations.

One method that we could possibly utilize are scanners. These are radios that can monitor public service radio frequencies (fire department, government, police, etc.). Speaking from experience, these can be handy tools to know where some of the police are, what they are doing, and what their plans are. With a scanner it is as simple as finding out what frequencies the pigs in your area use and programming them into the scanner. Now you can listen to what the cops are really saying, and hear more of the truth of the situation than the television news will ever say. For some reason the pigs are pretty honest to each other over the radio; I guess they don't realize that some of us are listening to them.

Scanners come in three different forms: base (plug it into your wall), mobile (in your car if you have one), and handheld (walkie talkie type). I have a handheld. These are especially useful due to their portability. You can take them with you when you go, ahem, "walking." Speaking once again from experience, this can be helpful.

The main problem with scanners for us poor punks is their cost. The cheapest run \$100-150 (unless you can find one used somewhere). If you can't afford one, I suggest you head for the nearest Radio (shit) Shack when you're out rioting this summer.

When you're fighting for your freedom, it's essential to know the movements of your enemy. Our first battle will be with the police, and we have access to one of their most precious advantages, a really good communications system. Know where the pigs are, get a scanner (or steal a fucking real police radio, but don't be surprised when they track you down — they can).

One important note: As we all know, the cops can be confused as fuck upon arriving on a "crime" scene, arresting anyone they think looks suspicious. Therefore, their communications can sometimes be inaccurate. However, I think the benefits outweigh the disadvantages. Get informed; if anything, it beats the fuck out of relying on bullshit radio stations to tell us what the cops are doing.

Also, any business operation that uses a two-way radio system can be monitored from most scanners. Maybe you can think of other useful ways of using them.

[P.E. note: And if you catch word of any important news that Twin Cities area anarchists need to know, be sure to contact the PE office @ 377-5269 (fax 377-3866). Anonymity guaranteed; let's get the more accurate story out and let the cops trip over their own shit.]

Important Local Frequencies

Some may be outdated; I primarily listen to South Minneapolis 155.475mhz — intersystem police Minneapolis.

Minneapolis South: 460.025mhz

North: 460.100

N.E.: 460.175

unit to unit: 460.250

metro emergency: 460.275

data: 460.350

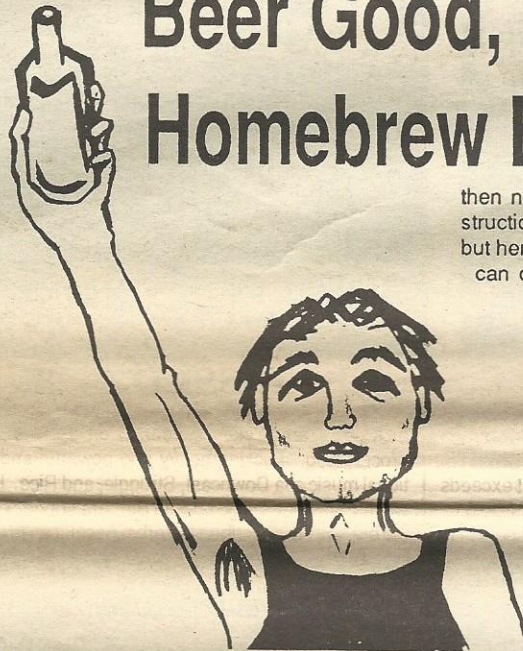
information: 460.425

bureau of criminal apprehension: 453.300

University of Minnesota police: 155.895

That doesn't even scratch the surface. I recommend checking out some books on the topic. A good frequency guide is the one put out by Radio Shack, *Police Call*. Steal it from one of their stores. Also, *Popular Communications* is in most Shindies, etc. There's tons of other cool books that reveal secret government frequencies, too. Check out the CRB Research catalog. Peace.

Beer Good, Homebrew Better



then normal sugar) and go home. Read the instructions that come with the kit, and follow them, but here's basically what happens. First stick the can of malt extract in hot water for about 15

minutes so it gets runny and easier to handle. Cleanliness is important, there's nothing worse than pouring 5 gallons of homebrew down the drain because it tastes like formaldehyde (don't worry it's impossible for it to go so bad that it kills you). Fill your brewing bucket up, put a capful of bleach in to sterilize it, toss in a big spoon, the siphoning tube, pretty much whatever comes in contact with the beer that you're going to make. Rinse everything out real good cuz bleach can be poisonous. Dump the can of gooey malt extract into the

bucket and rinse it out with hot water, dumping the rinse into the bucket too. Add one or two pounds of sugar (more sugar means more alcohol, but eventually it starts to taste pretty bad) and then put in a gallon of hot water and stir it all up. Add four more gallons of cold water to make it up to five gallons, wait till it's around room temperature and sprinkle the yeast on top. Cover it, not so tight that air can't get out because then it will explode. Don't leave it open because then nasty bad germs (or small household animals) get into the beer and infect them. An old towel and big rubber band is one idea, but a lid with an air lock is best. Put it in an even temperatured part of the house. In the next 24 hours or so it should start foaming all over as the yeast eats the sugar and turns it into alcohol. In 5 or 10 days the foam will collapse back into the beer and 2 days later it's time to bottle, though the longer you wait, the better it tastes. Sterilize your other bucket and all your other stuff again, as well as two cases worth of bottles. Carefully lift your bucket of beer up onto a counter top and get an assistant to stick the siphoning hose into the beer without disturbing the sludge at the bottom. Stick yer bottles on the floor, and suck on the tube till beer starts coming out, then just pour and cap. Bottling is messy, so do it somewhere that's easy to clean up. Put the beer in the warmest part of the house for 4 days and then transfer it to the coolest part for another week or so. The hardest part is the waiting, but remember, the longer the better. Then drink it. Your beer is real beer, so there's yeast on the bottom, if you are prone to yeast infections or don't like yeasty beer pour it carefully into a glass. That's all there is to it.

This is just the basics, you can spend a lot of money and take a lot of time to make something amazing. You can experiment with fruit, honey, chocolate, maple syrup, jalapeno peppers, anything really. A really good book to check out is "The Complete Joy of Homebrewing" by Charlie Papizan, it's got tons of great recipes, plus "Soy Not Oil" does a great job of explaining the same thing that we do. We are interested in contacting other homebrewing feinds out there, so send us your recipes and crazy ideas and we'll send you ours. Respect to the Baltimoron Posse.

Corporate American beer sucks. There's some good stuff brewed by micro-breweries and in other countries, but unless you're rich or can steal some from work, your best option is homebrew. Fuck Coors, Bud, Miller...you know the shit list is endless, I'd almost rather drink my own piss, at least I know what's in it. From the Swedish bikini team ads to the Ramones doing BudLITE ads to donating to the KK fucking K, they all got their grubby little hands in the cookie jar. NOT ME. If I'm gonna drink till I puke I don't need no powermonger, money hungry pigs laughing in my face as I shell out \$10.00 for a two-four. It's cheap to homebrew, as little as \$12.00 for two cases of fine beer in any style you can imagine. If you're under 21 years old like me, you know it's a hassle to get someone to buy for you. I've never heard of anyone getting asked for ID at a homebrew supply store. And Jeepers, it sure is fun!

All the start up supplies you need can be bought from a homebrew store for around \$30 to \$40 but there are ways around buying everything.

What You Need:

two 6 gal. food grade plastic buckets
3-4 ft. plastic siphoning tube
siphoning tube clamp
2 cases of empties
capper
bottle caps
bleach

Some of this stuff can be found behind (or inside...) restaurants, on local recycling day, behind bars, and at hardware stores. It's all over the place.

To find a store look up beer, brewing and winemaking in the yellow pages, or mailorder it (see advert).

How to Make Beer

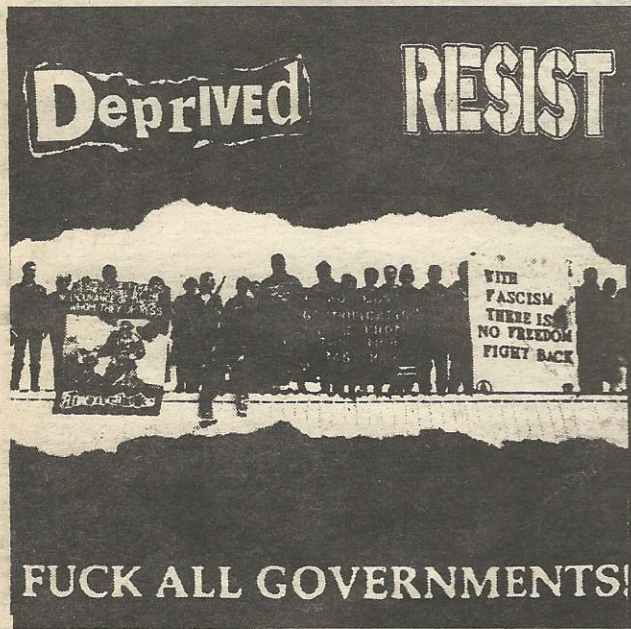
So move your ass down to the homebrew store and pick out what kind of beer you want to make. Buy a kit of malt extract, make sure it's "hopped" and it's got a packet of yeast. We would recommend an English Bitter or perhaps the Mountemellick Brown Ale as a good start. Pick up 2 pounds of corn sugar (it leaves less after-taste

FUCKING ALTERNATIVE

23

MAILORDER NOT LAW AND ORDER

NEW VINYL RELEASES OUT EARLY SEPTEMBER



RESIST / DEPRIVED

Fuck All Governments 7" EP

Two of Portland's most fiercesome hardcore bands team up for their latest assault on law and order.

MORAL SUCKLING

Reach LP

The latest awesome release from Moral Suckling, pulling together influences as far ranging as Rudimentary Peni with their own abrasive punk style. Extremely intelligent lyrics and great artwork to boot! Moral Suckling are not broken up like our last catalog erroneously stated!

INTERNAL AUTONOMY

Only You Have the Power double 7"

The latest release of Internal Autonomy again demonstrating their amazingly varied style pulling in influences spanning the history of punk rock



NEW PROFANE EXISTENCE RELEASES OUT NOW



HIATUS

Way of Doom 7" EP

One of the most unrelenting Swedish-influenced hardcore guaranteed to blow your mind—well, at least it's a strong probability. A classic already.



PISSSED

7" EP

The only band in the world that can boast of being made up entirely of Profane Existence editors. Of course, it comes with a booklet-type cover.

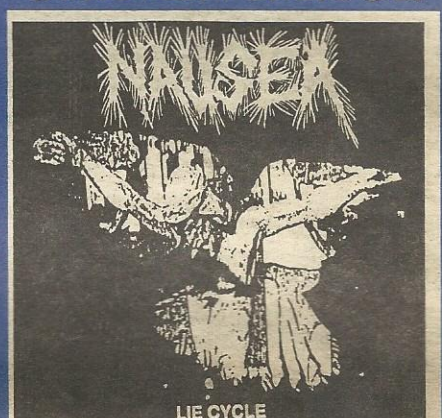


NATURAL CAUSE

Mess 7" EP

Two songs that will take you for a ride of twisted sounds and emotions from one of the Midwest's most innovative and powerful new hardcore bands.

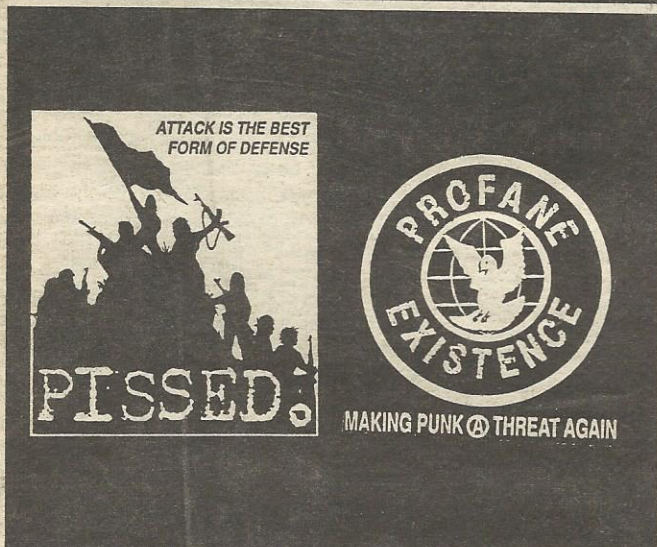
OUT NOW ON GRAVEN IMAGE



NAUSEA Lie Cycle 7" EP

A post-mortem release by New York City's best known political hardcore bands. A lengthy dirge of gloom and doom with three blazing thrashers on the flipside.

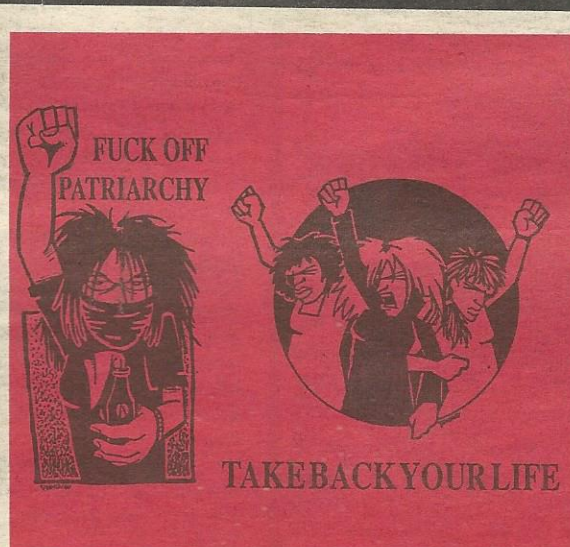
NEW T-SHIRT DESIGNS HAND-PRINTED BY PROFANE EXISTENCE



FRONT

BACK

Black T-Shirt with White Ink



FRONT

BACK

Red T-shirt with Black Ink



FRONT

BACK

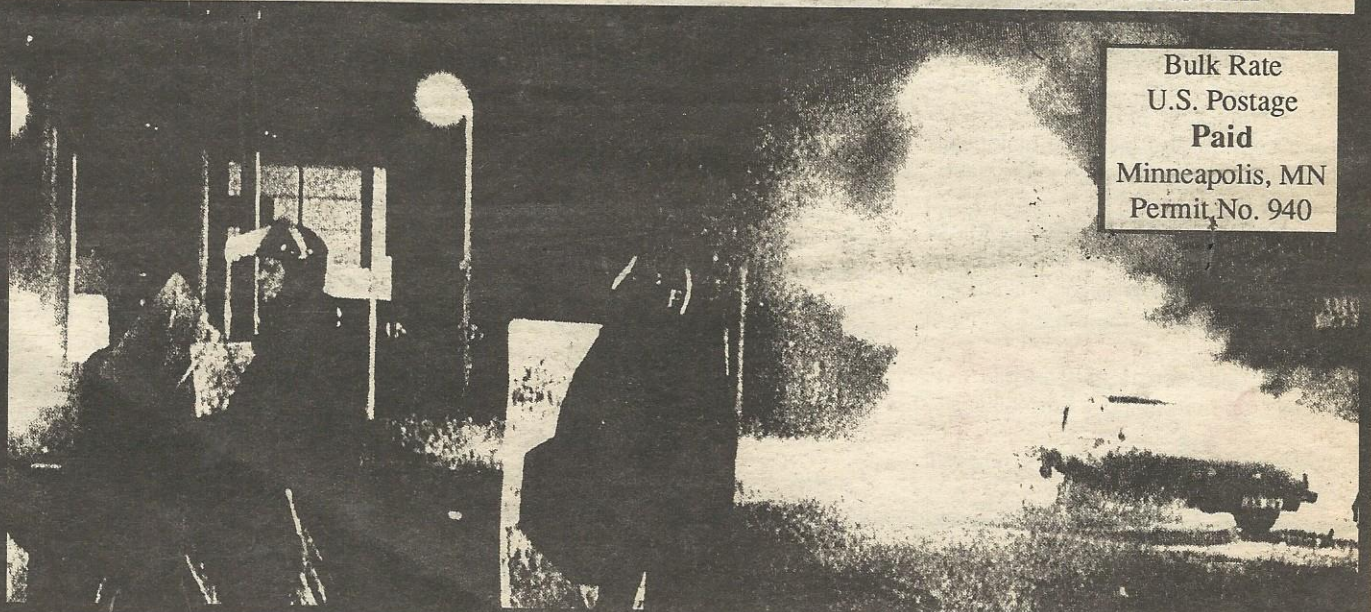
Black T-shirt with White Ink

DIS-ORDERING INFORMATION

All 7" Records are \$3 post-paid in North America / \$5 Air world / \$4 Surface

All LP's and T-shirts are \$8 postpaid in North America / \$13 Air / \$9 Surface (please specify size medium, large or extra large when ordering T-shirts)

Internal Autonomy double 7" is \$4 post-paid in North America / \$6 Air / \$5 Surface. Please send U.S. funds (U.K. and Canadian cash equivalent OK) Send a S.A.S.E. or \$1 for our latest mailorder catalog listing the complete inventory of T-shirts, books, magazines, records, cassettes, CDs and other stuff we distribute.



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